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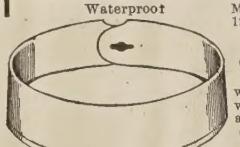
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### PRINCIPAL CONTENTS.

#### EDITORIALS AND COMMENTS

Then Shall Jerusalem be Holy—The Resurrection Body—The Milwaukee Election.

BLUE MONDAY MUSINGS. Presbyter Ignotus . . . . .

STATEMENT BY THE TREASURER OF THE BOARD OF MISSIONS . . . . .

ANNUAL REPORT OF THE IMPERIAL SUNDAY ALLIANCE. London Letter, John G. Hall . . . . .

DEATH OF THE REV. THOMAS H. SILL. New York Letter. [Illustrated] . . . . .

NOTABLE DAY IN THE HISTORY OF ST. STEPHEN'S COLLEGE. [Illustrated] . . . . .

PROMISE OF THE CHURCH IN CENTRAL CHINA. Rev. S. H. Littell [Illustrated] . . . . .

THE LADY CHAPEL OF ST. LUKE'S, CHURCH, EVANSTON, ILL. [Illustrated] . . . . .

IMMIGRANTS' AID MOVEMENT SPREADS TO PHILADELPHIA. Philadelphia Letter . . . . .

DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, editor . . . . .

CORRESPONDENCE: Our Missionary Bishops (Rev. Warren Randolph Yeakel, the Bishop of Los Angeles)—Eastern Oregon (Rev. Frank A. Joseph)—Religion in Japan (Rev. Charles F. Sweet)—A Plea for Struggling Missions (Margaretta Green)—A Significant Phrase (Rev. Walter B. Stehl)—Changes in the Prayer Book (Rev. Guy P. Burleson).

LITERARY . . . . .

"THE SPIRIT OF UNITY." William J. Roe . . . . .

COVERED HEADS. Clara Marshall . . . . .

PERSONAL MENTION, ETC. . . . .

THE CHURCH AT WORK. [Illustrated] . . . . .

781

784

784

785

786

787

788

789

792

793

794

796

797

798

799

801

### THEN SHALL JERUSALEM BE HOLY.

FOR THE THIRD SUNDAY AFTER EASTER.

HUMANITY would rather make almost any sacrifice outwardly, than to be holy inwardly. It is easier for a priest to multiply services and preach daily, than to humble himself and be truly penitent and meek. It is easier for the laity to frequent the church constantly, or to attend numerous guilds, and even to work hard, than to check the hasty retort, or to resist the temptation to repeat something against another. It would be less hard to some natures to fast all day, than to forgive an injury and so wholly to forget it as to love him who inflicted it. Many women would prefer rather to embroider elaborate altar cloths than to keep silent regarding the faults of the fellow-worker by her side.

The Epistle for to-day is taken from the third chapter of St. Peter, and the whole merits careful reading. He says that we are a peculiar people, hence Christians have no right to be like the children of this world; for, he says, "Ye shall shew forth the praises of Him who hath called you out of darkness, into His marvellous light." The whole spirit of to-day's teaching is a call to holiness. In the collect we pray, "Grant unto all those who are admitted unto the fellowship of Christ's religion, that they avoid those things that are contrary to their profession." In the first Lesson, from the prophet Joel, we read, "Then shall Jerusalem be holy." When? When the people have been called by God out of the land of sin and bondage, and have returned unto Him.

People cannot become holy while they carry upon their souls a burden of sins, unrepented of and unforgiven. There is too little real, genuine sorrow for sin in itself. One may grieve over the consequences of his offense, but that is not penitence; it is not sorrow for having offended a righteous and loving God. Sincere contrition and confession bring forth the fruits of holiness, and show the power of the Holy Spirit in the daily life. For the home life is the test of one's holiness, because the real self, without any artificiality, is manifested.

The holiest souls never realize that they are holy, for so lofty is their aim that they cannot feel that they have reached it. David said, "My sin is ever before me," and St. Paul declared that he was the chief of sinners. Dr. Pusey, that grand, holy soul, who was such a dominant power in the spiritual awakening of the Church, counted himself a great sinner, and felt that he desecrated John Keble's little church at Hursley by making his confessions in it. Neither priest nor layman can help others unless he himself is striving after holiness. The priest is called to a life of sanctification, of entire consecration and self-abnegation, and in proportion as he advances himself will he rescue others from their sins. Not in institutionalism, not in civic or political enterprises, will the Catholic Church grow in holiness, but only as she goes forward in penitence, deriving her help from the Sacraments.

In the prophecy of Zechariah we read: "In that day, shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." Even every daily duty will be consecrated, because everything will be done at least indirectly to the greater glory of God and the furtherance of His Kingdom. There is a great freedom in holiness, for "Where the Spirit of the Lord is, there is liberty;" and it has been said that the saints were not conventional. To sanctify one's own soul is not selfish. To aim after holiness for ourselves does not deprive others of the same blessing, for the holier each soul becomes, the more will it carry around with it an atmosphere of purity into which no breath of sin can enter. Then will our secular duties become heavenly ones, and those not of us will, by our good works "which they shall behold, glorify God in the day of visitation."

C. F. L.

TRUE OBEDIENCE is universal. Allow that any of God's commandments may be transgressed, and we should soon have the whole Decalogue set aside. Why should we not tenderly and reverently regard all the commandments? They have the same Author, the same end, the same happy influence on the obedient. A partial attention to certain of God's commands, which is accompanied by a habitual disregard of others, is a conduct entirely unsuitable to the conditions of one of God's children. Willingly to dispense with the least of the commandments, proves that we have yet to learn the spirit of accepting obedience.—*The Lutheran.*

## THE RESURRECTION BODY.

**T**HIS is an age of theological readjustment rather than of unbelief. The coarse materialistic infidelity of the last generation has been entirely left behind. Materialism has been found out to be no satisfactory way of explaining man to himself. The man of the world has rediscovered his spirit, and should be duly grateful to Christian thinkers for having kept it for him when he was lightly disposed to throw it away. So far from being an unbeliever, the thoughtful man of to-day wants to believe. The great satisfaction of realizing once more that they have souls has led many to drink of very muddy waters; but it is also leading them back again to that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The Resurrection of our Lord is a greater power in the world to-day than it has ever been before. Because man feels more than ever the need of a risen Saviour, that Living One is more mightily present to satisfy that need. This hopeful spiritual revival carries with it, however, a danger; the danger that we may so spiritualize God our Saviour that His feet will no longer touch the earth. That would leave us victims of another wave of dreary materialism. It is to counteract this danger that we need to remind ourselves of the permanent value of that article of the Apostles' Creed, "I believe in the Resurrection of the Body."

In the midst of superficial and individualistic ways of thinking, Churchmen cannot impress too deeply on their minds the point that there are no secondary articles of belief in the Creed of Christendom; they are all primary and fundamental. Just when we have begun to imagine that some point of the traditional faith can be laid aside or touched lightly upon, the seething thought of modern life throws that subject on the surface of discussion, asking for solution; and there it stands in the old Creed of the Ages, ready solved, and answering just as freshly to our needs as though it had been put into its place yesterday. The Catholic faith is a living faith because it lives with the life of Him who says to us, as He did to His beloved on Patmos, "Behold, I am alive for evermore."

IT MAY SEEM to some, in an age when emphasis is laid upon the psychic in man, when the control of soul (or "mind") over body is heralded as being the ushering in of a reign of "spiritual" religion, that such an article as the "Resurrection of the Body" could well be laid aside, as belonging to a long outgrown way of looking at Christ's life and ours. But there it stands; and we believe that it was placed there by the Holy Spirit overruling the mind of the Church, and is meant to be the message and voice of God to this age, and all the ages until the end. And its meaning is not doubtful. It means, for Christ and for ourselves, just what it says. The old forms of the Creed say clearly, "the Resurrection of the Flesh"; and some forms say even more unequivocally, "the Resurrection of this Flesh." We are told that this startlingly exact phrase found its way into the Creed in order to counteract the heresies of the Gnostics, and later of the Manicheans, who accepted a resurrection, but not of the body.<sup>1</sup>

Why must we believe in a resurrection of the body? Why could not the certainty of the soul's immortality satisfy our aspirations for the life of the world to come?

The most obvious reply is that the certainty of our resurrection depends upon the fact of our Saviour's resurrection; and that, as His body came back from the tomb alive and undying, so must the bodies of those who "sleep in Jesus" rise again. This only pushes the question further back, and leads us to ask, Why was it that the body of Christ rose again? There is no doubt that His body did rise again, the identical body that was born of the Blessed Virgin and died upon the Cross. Whatever the difficulty may be in some modern minds in accepting what Dr. Sanday calls "a physical Resurrection,"<sup>2</sup> the facts as recorded in the Gospel stories cannot be reconciled with any theory of either subjective or objective visions. The rationalistic critics raise more difficulties than they remove. There are no difficulties in accepting the literal truth of the stories for those who simply believe that He who rose was the Living One, who had said, "I will rise again."

The fundamental reason why it was necessary that our Saviour's Body should rise again is that He was completely

man—very Man as well as very God. The Incarnation meant that He took our nature completely into Himself, in all its parts, to be His forever; not put on as a temporary garment in which to do a certain kind of work, and then to be thrown aside wholly or in part. If in any one respect the eternal Son has laid aside, or could lay aside, any essential part of our humanity, then in that respect He would cease to be our Saviour, and our salvation would not be an everlasting salvation. The entire and unending manhood of God the Son is as necessary for our salvation as is the complete deity of Jesus of Nazareth.

Man is not a soul temporarily clothed with a body, but he is a creature composed of body and soul. As Dr. Percival so vividly puts it:

"The body our Lord took was the same He left—the same body that was fashioned by the Holy Ghost, that was born of the Virgin Mary, that walked on earth for thirty-three years, the same body that went up into heaven and ever sitteth on the right hand of God, the same body present on the myriad altars of Christendom. Jesus never had but one body, the body that rose on the third day. The resurrection of the body is a necessary consequence of the immortality of the soul, for a human soul disembodied is not a man. A man consists of soul and body, and the eternal existence of a human soul without a body would be an eternity of imperfection."<sup>3</sup>

THERE IS another and a deeper reason why the identical Body of our Lord rose, and why it could not see corruption. It was the Body of God. God the Son dwelt in our complete humanity before His crucifixion. His human soul was the soul of God the Son. His human body was the body of God the Son. Humanity in its completeness was joined to God in the Person of "Jesus Christ His only Son, our Lord." His death was the separation of His human soul from His human body, but did not for one instant separate either soul or body from God the Son. He was as really with His human body in the rich man's tomb as He was with His human soul in the abode of the dead. The Resurrection of Christ was simply God the Son joining His human soul to His human body, and bringing both, glorious and undying, back again to earth.

This guards all Christians who hold this Catholic dogma against those subtle forms of "spiritual" heresy which would lead us to underrate the body, to treat it as something vile, to look upon it as a prison-house from which the soul is some day to be set free. Dr. Orr, in his recent monograph, states the true philosophy:

"Man is not, nor was he ever intended to be, pure spirit; he is a denizen of the natural world, endowed with corporeity, residing in and acting through a body which is as truly a part of himself as life or soul itself is. He is, in short, the preordained link between two worlds, the natural and the spiritual; and has relation in his personality to both. He is not spirit simply, but incorporated spirit. . . . Death in the case of such a being can never be a merely natural event. Body and soul, integral elements in man's personality, cannot be sundered without mutilation and loss to the spiritual part. . . . The disembodied state is never presented in Scripture as other than one of incomplete being. . . . It follows that salvation from a state of sin which has brought man under the law of death must include deliverance from this incomplete condition. It must include deliverance from Sheol, 'the redemption of the body.' The Redeemer must be one who holds 'the keys of death and Hades.' It must embrace resurrection."<sup>4</sup>

IN ORDER to satisfy ourselves as to what is the nature of the resurrection body, we must first get some definite idea as to what we mean by our present body; or rather, as Dr. Mortimer shrewdly puts it, "what we do not mean by it, and distinguish what is essential in our body and what is only accidental."

"The molecules which form the various tissues of the body," he says, "change almost entirely every few years, so that there is no material identity of tissue between a man's body to-day and forty years ago. And yet through all its changes it remains the same body. . . . The body is an organism which has the power of taking into itself certain material elements in order that it may fulfil its functions in this life. In another life, wherein the conditions are different, we can quite conceive that the organism may supply its needs in an entirely different manner."<sup>5</sup>

St. Paul's great argument in I. Corinthians xv., is based upon the analogy of vegetable life. "That which thou sowest is not quickened except it die. Thou sowest not that body that

<sup>1</sup> A. G. Mortimer, D.D. *The Creeds*, pp. 263-274, to which this article is much indebted.

<sup>2</sup> W. Sanday, D.D. *Outlines of the Life of Christ*, p. 186.

<sup>3</sup> H. R. Percival, D.D. *A Digest of Theology*, pp. 87, 88.

<sup>4</sup> James Orr, D.D. *The Resurrection of Jesus*, pp. 282, 283.

<sup>5</sup> As cited above.

shall be, but bare grain." The material tissue of the plant is not contained in the seed but is drawn from properties in the soil and air which the organism in the seed assimilates. In this life the body, wonderful as it is, is at best an imperfect instrument in that it so often impedes the soul in its action by the assertion of inordinate appetites. In the life of Heaven, after the Resurrection, the body will be in all respects the perfect instrument of the soul, whose every behest it will promptly obey, being possessed of all those glorified qualities set forth by St Paul. Just as the natural body is a body adapted to life under material conditions, so the spiritual body is the same body adapted to life under spiritual conditions. Future existence, according to St. Paul, is not mere spirit, "not spirit without body, but body which is the ideally perfect utterance of spirit."

ONE OTHER point we may, for our edification, briefly touch upon. The resurrection body will be the identical body belonging to the individual soul, and completing the personality of that soul. St. Paul implies no less than this when he says "God giveth it a body as it hath pleased Him, and to every seed his own body." As the bare grain of wheat produces wheat and not barley, so furthermore each particular grain produces its own kind and quality of wheat. Hence, not only is each body to be a human body in the resurrection life, but it is to be the particular body which it pleased God in the beginning to create for that particular soul. It is to be the body which was the partner and instrument of that soul's sin and repentance, of that soul's self-indulgence and self-discipline in this world; the body through which, to those who can read souls, the soul itself shines out even in this world. The two shall be joined together in the Resurrection, to be one forever, to occupy forever that particular place in that house of many mansions for which they began to fit themselves in this life.

What a reverence does this thought give one for the body, even here. What a motive for self-discipline, to subdue the flesh to the spirit in this time of preparation; so that we may each come nearer to that ideal of self unto which God wills us to attain, and to which we most surely shall attain, except in so far as we come short through our own sin and neglect. Each one's individual body will be the instrument of recognition and companionship with God Himself, "in the place of Jesus Christ," with saints and angels, and with one another, "They shall see His face." "We shall see Him as He is." "To him that overcometh" will be given a reward suited to the conditions under which he overcame, and in the body in which he overcame. And we doubt not that each will joy forever in the joy of all, knowing and understanding the tribulation out of which each one has come.

<sup>6</sup> Moberly, quoted by J. W. Sparrow Simpson. *Our Lord's Resurrection*, p. 168.

MILWAUKEE, first among American cities of large size, has turned her municipal administration over to the Social Democratic party by electing a mayor and other officials and a large majority of the common council from that party, by an almost unprecedented plurality. Ten years ago such an event would almost have precipitated a panic. To-day it is at least no menace to public welfare, and it is the deliberate choice of thousands of intelligent voters who are heartily sick of present municipal conditions. Very many conservative citizens, who have little confidence in socialism *per se*, contributed to the result. We believe that other cities may very probably do the same thing.

Socialism as an economic movement is too many-sided to be hastily dismissed or hastily approved. That much of it is distinctly unchristian is obvious on the face of its avowed organs; that it need not be, is the cherished belief of many of its advocates. But Social Democracy, as a party, has been entrusted with power in Milwaukee by non-socialists. The party has the advantage of never having been the party of power and therefore not infested with corruption. Victor Berger, its founder and great exponent, a man of international fame, has a constructive mind and will be a force for conservative wisdom. Honest, law-abiding citizens look for a regime of constructive, efficient government, such as the older parties—tried in the balance and found wanting—have signally failed to give. If socialism, as a system, is thereby brought nearer, it will, at any rate, be through successive steps of good government.

One remembers how the Republican party entered upon its career with even greater distrust by advocates of the old order

than that which is given to Social Democracy; distrust which came to a climax in a four years' war. Happily we have lived beyond such possibilities; and since the Social Democratic party comes into power through the suffrages of thousands of non-socialists, it is not likely that ultra-radicalism will be attempted. For our own part, we welcome the new administration of our home city with greater confidence than that which we have been able to accord to any in recent years. Though THE LIVING CHURCH can never be a factor in local affairs or in political matters generally, its editor tenders most sincere congratulations to the newly chosen officials and is ready to coöperate with them as a citizen to the utmost extent of his ability.

THE following appeared in the Milwaukee *Free Press* as an echo of the L. M. M. meeting. We are unable to verify the statement as to the gift, but the suggestion made by Dr. Hopkins is too good a one to be lost. It is hoped that other hearts or consciences or pockets, whichever is most vulnerable, may be similarly touched:

"Thursday night, John Henry Hopkins in an address at the church urged people of means to consider the necessity of missionary work, and suggested that when a man purchases an automobile he lay aside for the missions as much as the machine cost.

"A response to this appeal came yesterday from a resident of Milwaukee, who informed Wilbur L. Clapp, executive secretary, that he had just purchased an automobile and that, having heard the suggestion of Mr. Hopkins, he now stands ready to subscribe the cost of the machine to the missionary fund. He declined to permit the publication of his name."

#### UNPREPARED.

BY MARIE J. BOIS.

IT would be far better for him to have been killed on the spot," exclaimed the friend of a young man's mother when the report reached her of a dreadful accident which had happened to him. It is true that if he lives he must be a helpless cripple, a most pitiful burden to those who love him. Were he conscious of what is in store for him, he would probably implore the doctors to let him die; but if unprepared to meet his God, is it not far better that he should have time to learn that which God sends him to learn in the bitter school of suffering and sorrow? Better to be summoned unprepared before the Judge? Ah no, a thousand times, no! It is mercy which has spared his life for the time being, and though the thought of his suffering and despair makes one's heart ache, yet for one who has been unprepared through the fiery furnace of intense physical suffering with its utter helplessness and its awful dread of insanity; for one whose haunting temptation during long months of torture was how to put an end to it all, but who, mercifully spared, has now learned to thank God for the suffering as well as for the deliverance—for such the question is: "What is God's purpose for that boy?" Has he not also been placed in the stern school of suffering that, in painful, humiliating helplessness he might learn the truth of our Lord's warning, What would it profit a man to gain the whole world if he were to lose his own soul?

Oh! let us not dare to judge what would have been best for him and to speak as if death ended everything. Shall the clay say to the Potter, What makest thou? Let us look beyond, even while we pray for him, for, in the words of a great master in the spiritual life, "When sickness, which is the condition of nature, is called for with purposes of redemption; when God strikes us that He may spare us; when we are sent to death to secure eternal life; it shows that we have done things which He essentially hates, and therefore we must be smitten with the rod of God. But in the midst of judgment God remembers mercy, and makes the rod to be medicinal, and, like the rod of God in the hand of Aaron, to shoot forth buds and leaves and almonds, hopes and mercies, and eternal recompense in the day of restitution."

SNATCH AWAY the veil from your eyes and look long and often into the realm of the unseen. It holds all that is real and permanent—all that is best worth seeing. The things that thrust themselves daily before the eyes of flesh are the things that hinder, and annoy, and mislead, and frighten. "Alas, my master! how shall we do?" cried Elisha's servant as he saw the horses and chariots that encompassed the city. "Open his eyes that he may see," prayed the prophet—"and behold, the mountain was full of horses and chariots of fire" before the young man's God-given vision.—*The Circle*.

## BLUE MONDAY MUSINGS.

I HAVE just been reading a pathetic article on the demand for orphan babies, made by childless Southern families upon the New York Foundling and Orphan Asylum, recently. No matter how well administered an institution may be it is a very poor substitute for a home; and institution-bred children are robbed of their right to home life, even as thousands of households are scarcely homes at all because of their lack of children. Why should not the method of adoption correct both these evils to a much larger extent than heretofore? In ancient Rome, as in modern Japan, a childless family perpetuated itself, as a matter of course, by adoption. Here, too often, mere selfishness rejoices in freedom from responsibility; or childless folk lavish morbid and unwholesome affections upon dogs and cats and monkeys and parrots and such-like creatures, careless of the need that exists among children, any one of whom is better worth loving and training and sheltering than all the terriers or Angoras that ever were bred. I know two unmarried women of a certain age and of equal fortune. One has turned her house into a menagerie; the other has adopted an orphan child. Which is the wiser, the more Christian? I love all God's creatures, in their own right place. "Thou, Lord, shalt save both man and beast," is a good text upon which to meditate often, and the S. P. C. A. is a blessed organization. But there is much diseased and irrational sentimentality to-day over the lower animals. Is there any significance in the fact that the weekly paper which rails most at God's ministers of the healing art because of "vivisection," so-called, is the very sheet that shamelessly champions divorce, and never misses a chance to sneer at the Church and the clergy?

I remember visiting an orphanage in New York, some years ago, and noticing three beautiful, rosy-cheeked children, clean and sweet and bright. I asked their names: and the superintendent said: "They are the children of a first cousin of Mr. ——, the famous millionaire philanthropist, and bear his name." "Does he know they are here?" I queried. "Yes, he knows all about it; but he says he declines all responsibility for them!" I recalled the illuminated text on the walls of that man's library, "The kingdom of God is within you," and wondered just what he understood by it.

A LETTER from England announces that Dolling's successor at Poplar, Fr. Trollope, is going to St. Alban's, Birmingham, the church where the Brothers Pollock worked so gloriously for thirty years. It seems only the other day that Dolling made his memorable visit to America; and his name is still a living power here and in England. I was poring over some of his letters to me, last week. They were almost illegible, but they brought back vividly that truly wonderful personality. Fat as St. Thomas Aquinas, hilarious as the humane saints always are, careless in speech and dress, impatient of affectation and unreality and pseudo-culture, he was a man and a priest, every inch of him. I never see the courtly figure of the present "statesmanlike" Archbishop of Canterbury without a pang, as I remember that it was due to his incredible tactlessness and lack of consideration, as Bishop of Winchester, in dealing with an unusual man amid unusual circumstances, that St. Agatha's, Portsmouth, suffered such bereavement. Some of the best of the stories about Dolling have never been printed: that, for instance, of the precise Boston lady who wrote to him: "Dear Fr. Dolling, your sermons are really helpful, but you would accomplish much more good in Boston if you were more careful about your grammar." Or the other, of his appeal to a distinguished ecclesiastic for aid on the ground that "one fat man ought to help another." I like his method with young persons afflicted with the "ritualistic measles," too. One such, an Oxford undergraduate, said, after serving his Mass: "Oh, Father, it was all lovely; but couldn't you carry your hands so?" indicating the stained-glass attitude he preferred. "Yes," answered Dolling, "and I can carry them so, too," whereupon he gave him a tremendous buffet on the side of his silly head.

Dolling was a splendid illustration of the truth that our clergy are not always starched with respectability, that eighth deadly sin. I wonder whether his Irish blood had not something to do with that warm and glowing humanity of his. A friend of mine, talking with a Roman Archbishop of Keltic stock, not long ago, said: "Your Grace must remember that I am half Irish myself." "I know it well; it's the one thing that saves you," was the swift response.

HERE IS another typographical error too good to be over-

looked: "Will any person who may have Puller's *Punitive Saints of the See of Rome* kindly return it to the rector, as he is in need of same?" Pius V., I suppose, might be called by some of our Latin brethren a punitive saint of the Roman See!

I NOTE WITH approving delight in Bishop Mann's *North Dakota Sheaf*, under date of February 3d, in the Bishop's Diary: "At night I saw the play, 'The Passing of the Third Floor Back,' a wholesome, pleasant, and excellently acted little comedy, whose moral is that recognizing the good there is in men and women will make it dominant in their life." That is the true way to elevate the stage: for clergy and other Christians to go to good plays and help them to succeed, even as they ban the filthiness with which Jewish managers deluge too many of our theatres.

PRESBYTER IGNOTUS.

## STATEMENT BY THE TREASURER OF THE BOARD OF MISSIONS.

WHILE seven months of the financial year have now passed, owing to the books of the society having been kept open until September 28, 1909, only six months for receipts have actually gone by. Yet the receipts to March 31st are in excess of those of former years, and the treasurer hastens to give this good news to the Church.

The receipts from all sources to date are nearly \$401,000 as compared with \$354,000 a year ago. Of this sum \$266,600 is for credit to the Apportionment, an increase of \$23,000 over last year. The receipts also show an increase from the Sunday schools of \$3,000, from interest of \$4,000, and an increase of \$24,000 withdrawn from the Woman's Auxiliary United Offering. The offerings (this year) from the Woman's Auxiliary and from miscellaneous sources show a decrease of \$6,000 and \$1,000 respectively.

The outlook is encouraging, but I know I will be pardoned for writing the following details, for it is imperative that all shall know the amounts that must be received in order that the Board may go to the General Convention without a deficit:

including last year's deficiency of \$33,-	
000, is, .....	\$1,239,000
To meet this we have so far received from all sources, .....	\$401,000
Last year from April 1st to the closing of the books (when by united efforts an increase over the previous year of \$132,000 was secured) we received.....	627,000
Since September 1st, 1909, we have received legacies which the Board can use towards meeting the appropriations, amounting to .....	75,000
	1,103,000
So that if this year we receive from April 1st to September 1st the same sum as last year we will still lack .....	136,000
But last year the Apportionment fell short... \$102,000	\$102,000
If it is fully met this year the deficit will be .....	\$34,000

This possible deficit of \$34,000 may be further reduced by the receipt of additional legacies which the Board can so apply.

It will be seen, therefore, that the \$627,000 received last year after April 1st must be held—that in addition, last year's shortage on the Apportionment of \$102,000 must be met, and that a further sum of \$34,000 must also be received if the Board of Missions is to go to the General Convention with no deficit.

It is interesting to note that to March 31st 354 parishes had met their apportionment in full, and four missionary districts had done so as well. These numbers have undoubtedly been further increased this past month, but the figures cannot be given at this writing.

GEORGE GORDON KING, Treasurer.

A MAN'S scheme of life is differently ordered if he regard this world as all; or if he regard this world as merely a short probation for life eternal. The same point of view must profoundly influence economic and philosophic outlooks; and also one's way of judging or writing the history of the past. The fact that many Christians live as if they had no realizing sense of an hereafter and the fact that sociological, philosophic, and historical teachers shade into each others views, merely denotes haziness of logic, whether in life or literature. It does not minimize the necessity for Christians, whose beliefs are vital, choosing only Christian ideals of life; and selecting teachers and text books in philosophy, sociology, and history which are genuinely Christian in their point of view.—*Catholic Citizen*.

## ANNUAL REPORT OF THE IMPERIAL SUNDAY ALLIANCE

### Objects of the Organization and Its Progress in Educating Public Opinion

#### ELECTION OF A BISHOP FOR EDINBURGH DIOCESE IS POSTPONED

West Malling Community of Benedictine Nuns Compelled  
to Seek Larger Quarters

#### OTHER CHURCH NEWS FROM THE BRITISH ISLES

The Living Church News Bureau,  
London, March 29, 1910.

**C**HE first annual report of the Imperial Sunday Alliance has been issued in quite an elaborate form with portraits of the leading representatives of the movement and other illustrations. Among the portraits are those of the Archbishop of Canterbury, the Romanist Archbishop, the president of the Wesleyan Conference, and the Right Hon. George W. E. Russell, chairman of the Executive committee. The report affords abundant evidence of the strenuous efforts of the Alliance during its first year's work to promote its special object, which is thus defined:

"To combine the forces of religion and labor in securing one day's rest in seven—that day to be 'the Lord's Day, commonly called Sunday'—so far as is consistent with proved necessity, for all classes of the community." It may be well also to give here an extract from the constitution of the Alliance respecting its methods of work: "(1) The education of public opinion upon the true ideals, privileges, and obligations of Sunday, by means of the usual channels of influence, especially the press, the platform, and the pulpit, and by the force of personal example; (2) The Alliance will devote special attention to the work of securing such further legislation as may give effect to the demands of the people for protection against all unnecessary Sunday labor, and for safeguarding Sunday for worship and for rest, in the interests of every class and section of the community."

As to the use of the prefix "Imperial" in the description of the Alliance, the Executive committee has received many indications from the colonies and from India of the "Imperial" interest attaching to the work of the Alliance. A list is given of more than thirty Bishops of dioceses of the Anglican communion in different parts of the empire who have become vice-presidents of the organization.

The Imperial Sunday Alliance, as is here recorded in retrospect, is the outcome of the earlier movement for coördinating the moral and industrial forces of the country in safeguarding Sunday as the weekly day of rest and worship, which had been outlined in the report of the Advisory committee appointed at Lambeth, by the Primate, in 1905, and further promoted by the representative conference at the Caxton Hall in 1906 and the Jerusalem Chamber in 1907. During the sessions of the Lambeth Conference of 1908 a full report of the movement which had resulted in the formation of the I. S. A. was submitted for the information of the conference; and among the resolutions of the conference was one that affirmed the urgent necessity for that "strong and coördinated action" on the Sunday question which the Alliance had been formed to initiate and organize. The Alliance has also received the assistance of the convocations of Canterbury and York. With a view to ascertain the sentiments of labor and trade associations, a copy of the draft "constitution" of the Alliance was forwarded to several hundred of these organizations, together with a circular letter, and in response to this letter upwards of one hundred and twenty of the leading associations thus approached have intimated their approval of, and cordial sympathy with, the objects and principles of the I. S. A. In the case of some, however, while approval is emphatically given to the general principle of the one day's rest in seven, no opinion is expressed in regard to the special object of the Alliance in its endeavor to emphasize the "*Dies non juridicus*" of our English laws, "The Lord's Day, commonly called Sunday," as the national day of rest and worship. In addition to the labor and trade associations mentioned in the report, a considerable number of other organizations have been associated, directly or indirectly, with the work of the Alliance—among others, the Sunday Lay Movement, Shareholders' Union for Reducing Sunday labor on Railways, Matrons' Council of Great Britain and Ireland, Variety Artistes' Federation, Actors' Association, and the Amalgamated Musicians' Union. In the growing conviction of the need of legislation to reinforce and supplement voluntary Sunday closing,

the Executive committee of the Alliance have acquired a "proprietary" interest in the "Weekly Rest Day" bill, introduced in both houses of parliament in 1908, and they express the hope—though really it has not the ghost of a chance to be realized—that in the present parliament this important question will be pressed upon his Majesty's government. Reference is also made in the report, and indeed with pardonable pride, to the effort of the Alliance in bringing about a weekly rest day for the metropolitan and city of London police. And much encouragement seems to be attending its efforts to extend the same long desired boon to the police forces throughout the country. The Executive end their report by emphasizing the essentially Christian spirit with which the work of the Alliance has been undertaken.

The Great Yarmouth bench of magistrates recently decided against the granting of seven-day licenses; in other words, not to allow the opening of places of amusement, shows, and entertainments on the Lord's Day.

#### EDINBURGH EPISCOPAL ELECTION POSTPONED.

Pursuant to a mandate of the Primus, the clerical and lay electors of the diocese of Edinburgh met at the Cathedral on Thursday last for the purpose of electing a Bishop in succession to the late Dr. Dowden. There took place at first a celebration of the Holy Mysteries. The electors having adjourned to the Chapter House for conference, the Dean of the diocese, who is also Dean of the Cathedral, presiding, a letter from the Primus was read, stating that it was his wish to remain in the see of Brechin, and deprecating any attempts to invite him to occupy the see of Edinburgh. It was then decided, though with deep regret, to defer to the expressed wish of the Primus, the Bishop of Brechin, and to adjourn the election until April 7th. It appears that had the name of the Primus been formally submitted to the meeting, the Most Rev. Walter John Forbes-Robberds, D.D., would have been elected with practical, if not absolute, unanimity by both orders of the electors.

#### LARGER QUARTERS NEEDED BY BENEDICTINE NUNS.

In the March number of *Pax* there appears a communication from Malling Abbey, which, though unsigned, was probably written by the Lady Abbess, concerning the possibility of a move of that Community of Benedictine nuns from West Malling, Kent, to Llanthony, South Wales. Since the issuing of the December number of *Pax*, in which the Abbot of Caldey wrote of the transfer to Caldey of the buildings at Llanthony, and of the probability of their being occupied by female Religious of their congregation, the Malling community have been considering from every point of view the possibility of such a move, for the old Abbey buildings at Malling have grown too small for them:

"The community steadily increases in numbers, and at the present moment every available corner of the Abbey is occupied, so that it is no longer possible for us to receive novices. Nor can we expect that the number of those who desire to test their vocations to the Benedictine life will decrease. We ought not to be compelled to reject postulants, for the community has not yet reached the limit of wise and healthy expansion. We are faced, therefore, with the necessity of making an important decision in the near future. We have to decide whether we are to stay on at Malling, adding to the buildings here, or to move to a larger house elsewhere."

Reference is then made to the *pros* and *cons* in respect of the matter:

"The associations of the old buildings—Benedictine from the eleventh century to the sixteenth, Benedictine now for many years since the revival of the order in the English Church—are not lightly to be disregarded. Then we are easily accessible, and are able to offer some help to those living in the world. It is a position which we should not lightly relinquish. But, on the other hand, it would not be easy to add satisfactorily to the existing buildings. And the space within our enclosure, already narrow for us, would be still more narrow for a larger community. Moreover, there are legal obstacles to our building here, of which we cannot at present speak in detail. So we welcome the thought of a move to Llanthony. There is much there to attract us—the beauty of the valley and its enclosing mountains, the complete seclusion from the world, the possibilities of the buildings."

But it was quite clear that they could not at once take possession of the Llanthony buildings, for they were too small for them. Although the monastery erected by Father Ignatius was capable of adaptation to their needs, the additions and alterations would of necessity be very costly, involving an outlay of not less than £10,000. In conclusion, it seemed to the community the wise course to consider the possibility of re-

(Continued on page 791.)

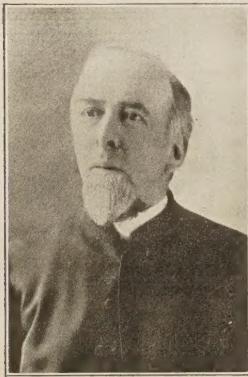
## DEATH OF THE REV. THOMAS H. SILL

**Forty-five Years' Faithful Service as Vicar of St. Chrysostom's Closed**

## OTHER NEWS OF NEW YORK CITY AND DIOCESE

Branch Office of The Living Church  
416 Lafayette St.  
New York, April 12, 1910

**H**FTER almost forty-five years of service as vicar of St. Chrysostom's chapel, Trinity parish, the Rev. Thomas Henry Sill died Wednesday noon, April 6th, in St. Luke's Hospital. He is said to have been the oldest active minister of religion in New York City; the senior in point of service in one church; and was widely loved among the poor of the West Side. The funeral services were held in St. Chrysostom's chapel on Friday morning. The Holy Communion was celebrated at early hours on that day.



THE REV. THOMAS H. SILL.

qualities, paying a touching tribute to his superior Christian character; his constant fidelity and never-failing sympathy in ministering to all sorts and conditions of men through the many years of his ministry. The Bishop referred to the evidential value of such a ministry as exemplifying the social power of the Gospel of Christ in the days of unrest and doubt, and said of the departed vicar: "He was a consecrated priest of God in the profoundest and truest sense."

After an introit, Dr. Manning sang the requiem; the two curates of the chapel, the Rev. Samuel S. Mitchell and the Rev. G. S. Adriance Moore, respectively, reading the Holy Gospel and the Epistle. The church was completely filled by parishioners and friends, even the galleries and alleys were filled by people who remained standing through the long service. Interment was made at the convenience of the family in Trinity cemetery.

Mr. Sill was born in Middletown, Conn., on November 7, 1838, and attended Russell's Military School, New Haven; Trinity School, New York; Columbia College, and the General Theological Seminary. He was ordained a deacon in July, 1864, and a priest the following September, by Bishop Horatio Potter, taking his first charge at Grace Church, Canton, N. Y. He remained there only one year and then went to St. Chrysostom's. In 1868 Mr. Sill married Jane Burges Miller, who survives him at his late home, No. 234 West Forty-fourth street. There were five children: Henry A., professor of history at Cornell University; the Rev. James B., who has lived with his father for some years; the Rev. Frederick H., of the Order of the Holy Cross, who is a teacher in Kent School, Kent, Conn., and the Misses Florence M. and Mary M. Sill. During the summer months Mr. Sill lived on his farm at Lake Sunapee, N. H., officiating at St. Andrew's Church.

Among societies with which he was connected were the Actors' Church Alliance, of which he was dean of chaplains; the New York Bible and Prayer Book Society, and the Church Association for the Advancement of the Interests of Labor, being a vice-president of each; and the Board of Trustees of the Alumni of the General Theological Seminary. He was a man of democratic tendencies and in his daily walks would converse with street pedlers and men working along the streets, whom he quickly learned to know by name. He was in good health up to a year ago, but was always a busy man. On Christmas Day he was more busy than usual. He officiated at the Holy Communion at 5 A. M. and preached at the 11 o'clock service, besides attending to his other duties. He fell ill the same evening and entered St. Luke's Hospital. After sustaining two major surgical operations, all hopes of his recovery were given up. For more

than three months he bore his affliction with heroic patience and Christian fortitude.

In less than ten months Trinity parish has lost three vicars by death: Arthur C. Kimber of St. Augustine's, Philip A. H. Brown of St. John's, and Thomas Henry Sill of St. Chrysostom's—all distinguished for faithful and long service in the parish.

## GENERAL NOTES OF INTEREST.

Bishop Greer, as president of the Armenian Relief Association in this country, has received a cablegram from W. W. Peet, treasurer of the Armenian missions in Turkey and president of the International Relief Committee at Constantinople, stating that twelve thousand people in the Marash and Zeitoun region are in extreme need and will die unless helped till harvest two months hence. E. R. L. Gould, chairman of the Executive Committee of the Armenian Association, explained that the famine conditions which the families of the Armenian highlanders of Cilicia are now facing are the aftermath of the massacres last year, in which the fruitful Turkish provinces of Adana and Aleppo were devastated and tens of thousands of people, mostly widows and orphans, left destitute.

At the Church of the Transfiguration, Sunday evening, April 10th, there was a special Royal Arcanum memorial service, with sermon by the Rev. Charles Alexander Strombom of Poughkeepsie. The service included solemn procession, with drums and trumpets. The rector, Dr. Houghton, preached in the morning.

A special service for the Military Order of the Loyal Legion of the United States was held at the Church of the Incarnation, Madison Avenue and Thirty-fifth Street, on Sunday afternoon, April 10th.

The annual service of the Girls' Friendly Society in the diocese was held at St. Agnes' chapel, Trinity parish, on Sunday afternoon, April 10th. The Rev. Dr. George R. Van De Water preached the sermon.

Many sermons on Church Unity were preached on Sunday in New York churches by special request of Bishop Greer.

## THE LIFE ETERNAL.

By F. GOODMAN CUBLEY.

**F**AITH is the seed of life, so tiny to begin with, so intangible, yet withal so very real, growing with every tiniest effort greater and stronger, but never fully expanding as it should, till we voluntarily let go our hold upon the ropes of this world, to which we cling with such timid tenacity, and plunge fearlessly into the unknown sea of life. From that moment it expands naturally into the boundless, limitless ocean of "eternal Life."

Hope is the sparkling, cheery sunshine of life, flashing over our paths here, there, and everywhere; here lighting up a refreshing stream in which we can take a much needed rest; anon filling our hearts with good cheer, as it shows us the distant figure of a much loved friend, whom we may meet at the cross-road above, if we plod steadily on; always forming a background of golden glory to the horizon of human life, against which stands out distinctly the dark figure of that Cross, which we know to be the gateway to the glowing paradise beyond, the land of "Eternal Life."

Charity is the greatest of all virtues, the very spirit of the Godhead. Love is the "fruit" of life, the object of its being. What would be the use of life, even life eternal, without any fruit? Unlike the fruits of the earth, the love fruit is always in season, always ready to give itself to the hunger of those around it, never leaving a barren stalk when plucked, but so full of life that the fresh, ripe fruit is there e'er the other has left the bough, showing forth its love to its Maker in simply fulfilling His desire for it. Love is the perfection of the "Life Eternal."

IT IS DEPLORABLE that a conscientious judge should be able to say, "There is not a sitting of the court at which I preside held without some instance of what seems to me to be deliberate perjury." For how much of this criminal conduct the lack of religious education in public schools is responsible, it is of course impossible to say. It undoubtedly is chargeable with much of it. Materialism leads a man to regard his own rights, irrespective of the rights of others. The neglect of religious training in the home; neglect of Church and Sunday school; looking on the Bible as a work of human literature; regarding our Lord as but a good man, and Sunday as a day for rest and pleasure, after a worldly fashion, are all contributory sources to this awful crime. Christianity is the one effective safeguard against perjury, and the less its doctrines are truly taught, and practised, the more lightly will men disregard the solemn obligation of an oath, and stain their souls with this deadly sin.—*Canadian Churchman*.

WE MUST be patient in evil, and wait quietly for good, and look for no good but in Christ.—Keble.

**NOTABLE DAY IN THE HISTORY OF ST.  
STEPHEN'S COLLEGE**

**Special Service in Connection Therewith at Old  
Trinity, New York**

**TWO HUNDRED ALUMNI ATTEND THE JUBILEE  
BANQUET**

NEW YORK, April 12.

**W**EDNESDAY was the greatest day in the history of St. Stephen's College. To fitly celebrate her fiftieth birthday the faculty and students came down from the college precincts in Annandale-on-Hudson to Manhattan, where, at Trinity Church on Lower Broadway, they were joined by hundreds of alumni, trustees, and friends to assist in a solemn service of thanksgiving for the founding and good works of this Church college.

Old Trinity's full choir headed the long procession. A special service was sung (the officiant being the Rev. Dr. Rodgers, president of St. Stephen's) with Psalms 113 and 150. A lesson from the Book of Wisdom was read by the Rt. Rev. Dr. Leonard, Bishop of Ohio. Hymn 466 was sung to its appropriate chorale, *Nun Danket alle Gott*, with fine effect. The Bidding Prayer was read from the lectern by Archdeacon Nelson. With Sir Arthur Sullivan's varied harmonies played on the great gallery organ and the immense volume of tone from the men in the pews, Old St. Anne's tune and "O God, our help in ages past," the effect was truly inspiring.

Dr. Manning preached a sermon, partly historical and partly outlining the future achievements of St. Stephen's, taking for his text, Deut. 8:2: "Thou shalt remember all the way which the Lord thy God led thee."

He said that the occasion was of diocesan and general Church interest; a time to sing thanksgivings for the past and to speak of faith and hope for the future. Due allusion was made to the inception of the college by Mr. Seymour, then rector of the local parish, and Mr. John Bard and his friend Mr. Aspinwall. The main idea was to provide an institution to prepare men for entrance into the General Theological Seminary. The charter was granted March 20, 1860; the Rev. George F. Seymour (afterwards successively Dean of the General Seminary and Bishop of Springfield), being the first warden of St. Stephen's. Later, by a tripartite agreement the institution became, as she is to-day, the diocesan college of New York. Statistics would fail to show the real work accomplished in the fifty years that are past, but it is well to record that one-twentieth of the communicants of the American Church to-day are ministered to by alumni of St. Stephen's College. At the present time fifty young men are in her halls. Lack of rooms and resources has compelled the president to deny admission to young men knocking at her doors. This college appeals, and appeals strongly, to generous friends of true education not because of failure but rather because of success. It is not desired to convert St. Stephen's into a large college; our appeal is to enable her to continue to do the work of the small college on a greater scale. Her aim should be to give a thorough instruction in the "classics" to prospective candidates for Holy Orders, and to prepare laymen for the Christian life if not for the Christian ministry. Finally, St. Stephen's appeals for funds, because she insists on a study of the classics; because she has no bewildering elective system; because she offers the beneficent opportunity of personal contact between the professor and the student; because she stands for clear and simple Christian Faith and all her sons breathe an atmosphere avowedly and openly Christian.

Then a solemn *Te Deum* was sung (Sir George C. Martin's setting in C), the crucifers and choir and officiating clergy facing the brilliantly lighted altar. Bishop Leonard said several collects and gave the benediction; the procession re-formed and moved down the middle aisle, and the great congregation dispersed.

THE JUBILEE BANQUET.

At 7 o'clock on Wednesday evening about two hundred alumni, invited guests, the faculty and student-body, sat down to dinner at

the Hotel Astor. Seats at the president's table were assigned to Rev. T. L. Cole, D.D., Rev. C. R. Stetson, Rev. W. J. Seabury, D.D., Charles A. Moran, J. Jay Chapman, Thomas Hunt, John A. Hance, Hon. Lewis S. Chandler, Rev. W. T. Manning, D.D., Rt. Rev. D. H. Greer, D.D., Dr. W. C. Rodgers (Toastmaster), Rt. Rev. A. H. Vinton, D.D., J. Van Vechten Olcott, Rev. G. B. Hopson, D.D., Hon. John K. Sagoe, Clinton R. Woodruff, Rev. E. D. Tibbits, D.D., Rt. Rev. F. Burgess, D.D., Philip S. Dean, Esq., Edgerton Parsons, and Maunsell S. Crosby. The hall was tastefully decorated with the college coat of arms and flags and flowers; the boxes were occupied by a brilliant company of ladies. Assigned toasts and speakers were: The Rt. Rev. David H. Greer, D.D., "The St. Stephen's of the Future"; Clinton Rogers Woodruff, "The College and Social Service"; the Rev. W. T. Manning, D.D., "Good Wishes"; the Rt. Rev. A. H. Vinton, D.D., "Memories of St. Stephen's"; the Hon. John K. Sage, Mayor of Poughkeepsie, "The College of the Community"; the Hon. Lewis S. Chanler, "St. Stephen's in Her Youth." Bishop Greer reiterated his statement, "I believe in St. Stephen's College," and appreciated the indebtedness of the American Church to her for the work of past years, declaring that this college has a great and important place to fill in the academic world, because of her attention to the study of the classics. "Classical training," he said, "is the foundation of true, genuine scholarship. The large colleges and great universities with so many and various courses cannot give this so well as the small college. Therefore, pure scholarship can be better developed in colleges like St. Stephen's. Contact of the student with the expert, the accomplished professor is possible in these; in larger institutions the young men come in contact only with tutors, assistant and adjunct professors. No place in the land can give a better classical training than St. Stephen's. Again, it is a religious college. Graduates in engineering, etc., need not be religious men to be successful, but well-rounded, fine, strong, forceful characters must be religious men. The work of the Church college to-day is to hold the faith; to open the mind; to expand the heart. This is the kind of education St. Stephen's can give. The new president is the right man for the place.

Mr. Woodruff thought that

complex organization meant invariably a distinct loss of efficiency, and that the well-recognized success of St. Stephen's College lay in the policy of that institution to adhere to the well-tried traditions of the small college with its simple curriculum. Speaking to the complaint that Churchmen were and have been lacking in social service work, he adduced several instances to show the contrary, and declared that men of the Church are invariably behind plans and insti-

tutions for social betterment, and this fact, he declared, was recognized by thoughtful writers and speakers everywhere. In social service to-day St. Stephen's through her alumni was wielding a direct intensive influence, and the Church to-day is extending a greater influence in social service than ever before.

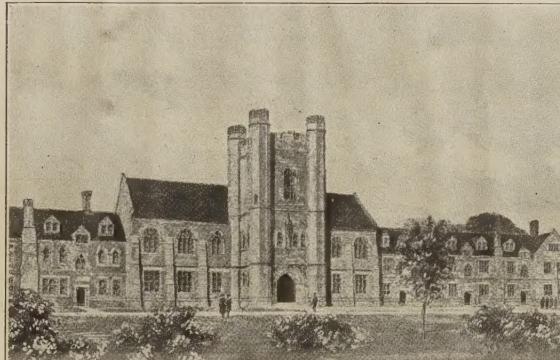
On account of the death of the vicar of St. Chrysostom's chapel that day, Dr. Manning sent regrets; his place was graciously filled by the Bishop of Long Island. Dr. Burgess paid high compliment to the St. Stephen's men in his diocese. Among the good things he had heard about St. Stephen's he would add that it was well located for study; it was a Christian institution where "the truth of the Trinity and the Faith of Jesus Christ were taught in sincerity."

The Bishop of Western Massachusetts gave a delightful address, mainly reminiscent, speaking particularly of these Reverend Professors: Dr. Oliver, the Oriental scholar; Dr. Olssen, the versatile and accomplished teacher; and Dr. Hopson, so greatly esteemed by every alumnus and student. Alluding to the college coat of arms, the religious crown above the opened book, the motto, *Dabo Tibi Coronam Vitae*, and the red roses, he proposed, amid much cheering, the sentiment: Let St. Stephen's flourish!

Mr. Chapman spoke of the true culture of the men of other days; the physical causes of modern management in large colleges; the effect of great wealth in depressing standards of education. He expressed pleasure at the re-discovery of the source of real culture—religion, and the value of the individual.

The Hon. Lewis S. Chanler gave a humorous and intensely practical address, saturated with good advice and sound principles, congratulating those who were as links with the glorious past and the promising future of St. Stephen's College.

With much enthusiasm a hearty vote of thanks was tendered to the Corporation of Trinity parish for the beautiful service and other courtesies of the day; to Dr. Manning for preaching the historical sermon, and to Mr. Victor Baier and his choirmen and boys for their music at the jubilee service.



ST. STEPHEN'S COLLEGE.

**PROGRESS OF THE CHURCH IN CENTRAL CHINA.**

BY THE REV. S. H. LITTELL.

If anyone from the Church in America could have attended the missionary service held in the Cathedral in Hankow on the closing day of the second General Conference of the district (February 22-27, 1910), he would have felt that the young Church in China is a very living and powerful force. Never before in Hankow have as many as twenty Chinese clergy been together at any service. These with the foreign clergy and twenty-eight Chinese lay delegates completely filled the chancel and front pews of the Cathedral. During the service the Bishop announced to the assembled Christians of these three cities—Wuchang, Hankow, and Hanyang—that the conference just ended had established in its corporate capacity a diocesan Board of Missions; that the executive of the board had recommended the appointment of one of the Chinese priests to go nine days' journey beyond our most western station, Ichang, into a section of the province of Hupeh in the southwestern part of this dio-

the inspiring conference to which it was a fitting end. Not only was there this corporate recognition of the duty of spreading the Gospel, but there was direct progress along the line of developing and improving the educational work of the district which already is considered to be of high order. A diocesan Board of Education was appointed to coöperate and systematize the entire work of our sixteen boarding and fifty day schools, with two executive committees, one to effect this work for boys' schools and one to accomplish the same end for girls' schools.

Other subjects of interest which were before the conference were the approving the constitutions and canons of the Chung Hwa Sheng Kung Hui (Church of China) as submitted to the various dioceses of the Anglican communion by the Conference of 1909 in Shanghai. These were heartily approved, together with the Preamble, which runs as follows:

1. We, Bishop, clergy, and laity of the holy Catholic Church, representing the various dioceses and missionary districts established in China and Hongkong by the Church of England and by the Protestant Episcopal Church in the United States of America;

Accepting the Scriptures of the Old and New Testaments, and



ATTENDANCE AT THE SECOND GENERAL CONFERENCE, HANKOW, CHINA.

ce, where until now no regular and systematic work of any kind, Anglican, Roman, or Protestant, has been done among the one or two millions of people in that prefecture. When he had finished this important announcement he called upon the Rev. N. Y. Tsen, the priest whom he is appointing for this work, to describe the conditions of the district of Sznan, where the new work is to be started. Mr. Tsen's missionary address would have been received with enthusiasm at any missionary meeting in a western land. It described in particular the needy condition of the women of that section, who with tightly bound feet do most of the hard work, cutting the wood, and carrying the water from the valleys to their homes in villages clinging to the sides of the hills. He told of the terrible hold which opium has upon the people in that section, where the poppy is very largely cultivated, and of the lack of religious restraints such as even the heathens usually have, because of scarcity of temples, worship being for the most part neglected except in small shrines made of a few stones or bricks, which contrast unfavorably with the homes of the people. Mr. Tsen carried the thoughts of his congregation with him and begged that their prayers and interests in this new venture of faith follow him. Thus the conference found a practical outcome to its six days' deliberations in planning to carry the work beyond any previous limits which it had reached. But this was only one feature of

believing them to contain all things necessary to salvation, and to be the ultimate standard of faith;

Professing the Faith as summed up in the Nicene Creed and the Apostles' Creed, holding to the doctrine which Christ our Lord commanded, and to the sacraments of Baptism and the Lord's Supper which He Himself ordained, and accepting His discipline, according to the Commandments of God;

Maintaining the ministry of the Church which we have received through the episcopate in the three orders of Bishops, priests, and deacons, which orders have been in Christ's Church from the time of the Apostles:

Being here assembled in Conference in . . . . . on this . . . . day of . . . . . in the year of our Lord . . . . hereby agree to constitute a synod which shall be called the General Synod of the Chung Hua Sheng Kung Hui (Church of China), etc.

Another subject before the conference was the consideration of the tentative constitutions and canons of the district of Hankow. This brought out considerable discussion, especially in regard to representation in the Conference according to rules based on self-support. The constitution and canons were put into proper form for submitting to the House of Bishops at the coming General Convention. Very noticeable was the improvement in debate, in parliamentary procedure, and in general intelligence on the part of the Chinese delegates over that of the first Conference held two years ago.

(Continued on page 791.)

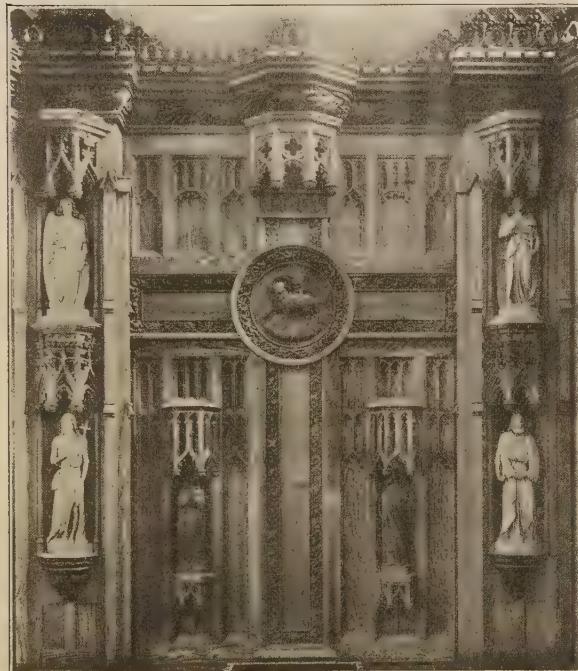
**THE LADY CHAPEL OF ST. LUKE'S CHURCH,  
EVANSTON, ILL.**

ON Easter Day, 1909, it was announced that St. Luke's Church, Evanston, Ill. (the Rev. George Craig Stewart, rector), had received from Mr. and Mrs. George G. Wilcox of that city the generous gift of \$12,000 for a chapel, to be erected in memory of their son, Gaylord Sextus Wilcox. Little by little the plans of the building have developed, and the fund has been enriched by various gifts from the same benefactors, until at the present date \$32,600 has been expended on the building, all designs having been made by the church architect, Mr. John Sutcliffe.

The chapel is built after the perpendicular style of English Gothic architecture of the fifteenth century period, and is faced with Bedford Oolitic limestone inside and out. It has internal dimensions of 67 feet in length, 15½ feet in width, a height of 31 feet to the apex of the ceiling, and 23 feet side walls. The building is a simple nave, with a hexagonal apsidal sanctuary lighted by stone traceried windows placed high in the walls. The west window is of three lights, filled with English stained glass by Heaton, Butler & Bayne of London,

stone arch 12 feet wide and 22 feet high, richly moulded, and having a wide band of intricate carving of oak and ivy foliage, with large Tudor roses alternating with eight shields which bear the emblems of the Passion of our Lord; at the sides stone corbels of angels bearing shields are already in place and will ultimately support the stone-traceried Holy Rood. The floor of the sanctuary is of marble mosaic, with a stone step at the entrance.

At the northwest corner of the nave is the entrance to the Lee Street porch, with ponderous oak doors bearing shields and sacred emblems. On the south side of the nave is another door with handsomely carved bosses; this door will open into the narthex of the church when the next stage of the church building is completed. In the center of the south wall a high, imposing arch connects with the baptistery recently given by Mr. M. A. Mead, in memory of his mother. A second arch, immediately east of this one, encloses the organ, under which is a recessed console, placed so as to afford the organist an unobstructed view of the celebrant at the altar. The wood carving of the panels surrounding the organ is of notably fine design and workmanship. All the wood-carving, including the paneled ceiling of the chapel, was done by the Fond du Lac Church



DETAIL OF THE REREDOS.

NEW LADY CHAPEL, ST. LUKE'S CHURCH, EVANSTON, ILL.



A CORNER VIEW.

presenting Biblical scenes illustrative of the Seven Deadly Sins. The nave is further lighted by four two-light traceried windows on the north side, while the sanctuary is surrounded by a belt of five two-light windows, also of stone traceries. The sanctuary is finished to a height of fourteen feet with carved and moulded oak paneling, bearing shields, with symbols of the Faith, this paneling being elaborated immediately behind the altar into a reredos enriched with a tabernacle and with canopies enclosing statues of St. Joseph and St. John the Baptist, St. Michael and St. Gabriel. In the center of the reredos, and over the tabernacle, is a large decorated cross, bearing the *Agnus Dei*, and in small enriched niches at the foot are statues of the Blessed Virgin Mary and of St. John the Evangelist, in accordance with ancient precedent.

The altar is, as it should be, the finest feature of the chapel. It is a large monolith of dove-colored marble with carved mensa, under which are three exquisitely sculptured panels, the one on the north representing the Annunciation, the one on the south the Visitation, while between these, in the center, is the Adoration of the Magi. These panels are enclosed with rich mouldings, carved with lilies and roses, the symbols of the Blessed Virgin.

The entrance to the sanctuary is marked by an imposing

Furnishing Company. Between the organ console and the sanctuary a door leads into the sacristy, which is completely furnished in every detail.

The organ is of two manuals and pedals, and has a tubular pneumatic action and an electric motor. There are nine mechanical accessories.

The ceiling of the chapel is of oak moulded panelling, divided into four bays (in the nave) by impressive moulded trusses, supported by carved corbels of stone representing, on the north side, the five great doctors of the east, viz.: St. Chrysostom, St. Basil, St. Gregory Nazianzen, St. Athanasius, and St. Cyril, and on the south side the five great doctors of the west, viz.: St. Jerome, St. Ambrose, St. Augustine, St. Gregory, and St. Benedict; the sanctuary also has a paneled ceiling of oak.

On the west wall a large bronze tablet, executed by Gorham & Co., bears the following inscription:

O, come let us worship and fall down and kneel before the Lord our Maker.

To the greater glory of Almighty God, in honor of our Divine Lord and Saviour, Jesus Christ, to the end that all who enter here may find that peace which the world can neither give nor take away.

(Continued on page 791.)



NEW LADY CHAPEL, ST. LUKE'S CHURCH, EVANSTON, ILL.



DETAILS OF RELIEF WORK IN STONE ON THE ALTAR, LADY CHAPEL OF ST. LUKE'S CHURCH, EVANSTON, ILL.

## PROGRESS OF THE CHURCH IN CENTRAL CHINA.

(Continued from page 788.)

Another matter discussed was the appointment of Chinese Archdeacons who might relieve the Bishop of many of his onerous duties, but so little interest in this matter was shown that it was soon put aside without formal action.

It would have interested Churchmen in America to hear the clergy and laymen give careful reports of the work done in their parishes by the Woman's Auxiliary and the Junior Auxiliary, and might have led them to inquire whether they are equally informed about the Auxiliary and its work in their own churches. It was voted to form a Men's Auxiliary which should aim to instruct the Christian men in the work of missions, and in the duty of supporting them, along lines parallel to that which is done by the Woman's Auxiliary.

A difficult problem before the conference was the consideration of marriage questions, especially those arising out of the Chinese custom of infant betrothals. Should the Church allow such betrothals to be broken if either party felt inclined to annul the agreement? In Chinese law this is the equivalent of a divorce. Some of the delegates thought it permissible to break betrothals, many others felt that it was breaking the law of the country, and quoted non-Christians who said, in hearing of cases when young Christians had repudiated the betrothals made for them as infants, that Christians feared neither God nor the emperor. Some delegates pointed out the fact that as Christian influence increases and the number of Christians grows the custom of infant betrothals will naturally end, and urged that no action be taken formally at this conference. This is a good sample of the kind of knotty questions which a mission in a non-Christian land is forced to face.

The social side of the conference was not forgotten, the delegates meeting together for a Chinese meal at noon every day and giving up one evening to a general reception held under the auspices of the Boone Alumni Association. There was a daily celebration of the Holy Communion, and other times of common worship and prayer. On St. Matthias' day the Bishop reminded the conference of the fact that this was the eighth anniversary of the consecration of the first Bishop of Hankow and called the conference to the graveside of the late Bishop Ingle for prayer and praise. Part of the hymn "For all the Saints who From Their Labors Rest" was sung and the delegates were reminded of the deep and strong foundations which Bishop Ingle laid upon which this very conference was building. The Chinese delegates all lived together in the new All Saints' Catechetical School building, and discussed the problems before the conference informally between the sessions.

A few facts taken from the Bishop's address concerning the progress during the two years since our last conference are of sufficient interest to note. After telling of growth in the entire work of the Anglican Church in China; of the two new dioceses organized, making ten in all; of the work of the Opium Commission; of the prospect of a great university started by Oxford and Cambridge in Wuchang or Hankow, and of the conference of the Anglican communion, he came to the particular features of progress within this district, mentioning the transfer of the Lutheran congregation in Hankow to the mission; the ordination of seven Chinese deacons; the incorporation of Boone University; the new library at Boone; the new Catechetical School building in Hankow; the new parish house at Chiakeo, Hankow; the new Woman's Hospital in Wuchang; the new chapel at Kingchow; new buildings for the boarding schools for boys and girls at Anking; the addition of new property in numerous places; the organization of an institute for Girls' School teachers; the Woman's Institute; the Station Class in Hankow, where country women from out-stations in which no woman worker is resident are instructed for periods of three months at a time; and the organization of a Japanese congregation with a Japanese graduate from the Cambridge Theological School in charge. He read statistics for the past year, which were in part as follows: Baptisms—infant 282, adult 403, total 685; confirmations, 252; catechumens, 1,339; 50 day schools with 1,394 pupils, and 16 boarding schools with 804 pupils. The total contributions from the Chinese for the year amounted to \$4,852.40 (Mexican), this not including hospital and school fees.

The members of the conference have returned to their work with the sense of strength and of hope greater than is usual even in the China mission. We felt that we had the presence

of the Holy Spirit such as we prayed for, in marked degree, and we go forward into the new year's work with a confidence in His sustaining strength which makes it able to face the tremendous problems of our work without shrinking and without fear.

## THE LADY CHAPEL OF ST. LUKE'S CHURCH, EVANSTON, ILL.

(Continued from page 789.)

This Lady Chapel of St. Luke's Church is builded by George D. and Mary Wilcox in pious memory of their son,

GAYLORD SEXTUS WILCOX,

Born March 22, 1879. Died December 17, 1900.

*Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.*

In addition to this chapel, whose cornerstone was laid on St. John Baptist Day, 1909, the church has, during the year, made other large steps towards the completion of its plans. A chancel, 51 feet in depth and 40 feet wide has been added, together with sacristies for clergy and altar guilds, choir rooms, and large offices for the clergy, the total expenditure for these improvements exclusive of the chapel being \$27,500.

The recent gift of \$2,000 for a baptistery from Mr. M. A. Mead in memory of his mother, Mrs. Elizabeth Mead, and the gift of \$1,000 for a font by Mrs. C. F. Marlow in memory of her husband, Charles F. Marlow, a former vestryman of St. Lukes, makes the total amount expended on St. Luke's Church since last June \$63,100.

Last month, through the generous offer of one of St. Luke's communicants, the vestry has been enabled to purchase a rectory almost adjoining the present church property at a cost of \$8,200.

## ANNUAL REPORT OF THE IMPERIAL SUNDAY ALLIANCE.

(Continued from page 785.)

moving to Llanthony, and to put before their friends the difficulties which lie in the way of the move, in the hope that they may be overcome. But I think it will seem to many friends of the community simply an intolerable thought of their leaving St. Mary's Abbey, Malling, such an impressive and lovely old shrine of Benedictinism.

### WORKERS FOR WEST CANADA.

As the outcome of the recent appeal put forth by the two English Archbishops on behalf of the Church in Western Canada, an association has been formed at the S. P. G. House, Westminster, under the name of the Western Canada Association. Two parties of clergy and lay workers have already been organized for work in Western Canada in response to the Archbishop's appeal. The Rev. W. G. Boyd, chaplain to the Archbishop of Canterbury, is taking out a party in April, for work in Alberta, from a central house located at Edmonton. The other party, under the Rev. Douglas Ellison, will follow later on. The Western Canada Fund amounts now to between £6,000 and £7,000.

### CHURCH PAGEANT FINANCES.

The Bishop of London states that the English Church Pageant, held in the grounds of Fulham Palace last summer, though brilliantly successful as a spectacle, was financially a failure. Although he is in no way responsible for the deficit, yet, as the late president of the Pageant, he is most anxious to help the committee in meeting its liabilities. And he has agreed to allow the Army Pageant of this year to be held in his grounds at Fulham on condition that the Church Pageant committee be entitled to a large commission on all tickets sold by their agents for this year's Pageant.

J. G. HALL.

CLERGY AND laity alike should not allow themselves to show a laxity which indicates a lack of principle and loyalty, but should constantly display an earnest and exalted strictness in seeking to regard most faithfully the customs and rules which have differentiated the Church and her children from other religious bodies, and from other religious people, in the world. And so far as others see that we do this, so far will Church principles exercise the influence they should upon popular Christianity, and upon the religious and moral life of the people, and her children be recognized as exponents of high and unflinching principles, worthy the acceptance of all Christian people.—*Los Angeles Churchman*.

## IMMIGRANTS' AID MOVEMENT SPREADS TO PHILADELPHIA

Branch of the North American Civic League to be Formed in that City

### ATTENDANCE ON THE BOHLEN LECTURES

Other Local and Diocesan News

PHILADELPHIA, April 12th.

**S**TEPS are being taken toward the formation of a Philadelphia branch of the North American Civic League for Immigrants. This organization started in Boston, where it has accomplished excellent results. Recently a New York branch entered the field and is already doing much good work, and now the movement has spread to Philadelphia. The league should be actively represented in every city in the country where immigrants are landed or where there is a large floating or resident alien element. The aim of the league is to aid in every possible way in making our constantly increasing foreign population intelligent and desirable American citizens and to rescue the newly arrived from the wiles of designing persons who politically or industrially make capital of the immigrants' ignorance. When it is possible evening gatherings are held in school buildings and illustrated lectures are given on civics, the principles of sanitation and preventive medicine, and other subjects calculated to open the eyes of the Italians or Poles or whatever they may be to what manner of country they have come, how they may become citizens and what their duties as such will be, how they may best preserve their health, and in what parts of the United States they may find employment to which they are most suited. Without such systematic aid our growing foreign element is a growing menace; with it, the immigrants will become a source of national strength. We should choose, perhaps, not to have so many of them unloaded on our shores; but when they are here we cannot escape the responsibility on our shoulders.

### THE BOHLEN LECTURES.

The transferring of the Bohlen lectures from the parish house of Holy Trinity Church to Houston Hall of the University of Pennsylvania this year was no doubt productive of a larger audience than might have been available, had the general public been depended upon, for the subjects are distinctly academic, and the lecturer, the distinguished Cambridge scholar, Dr. C. H. Johns, makes no effort to appeal to the popular taste in his presentation of the subjects. A number of the professors of the university have been in attendance on the two lectures given thus far, and many ladies; but fewer of the clergy than might have been expected. In the first lecture, Dr. Johns dealt with the significance of the proper names among Oriental peoples, as reflecting, far more than in the Occident, popular conceptions and habits of thought. In the second, after a long argument, which seemed hardly in direct line with his subject, on the unsuitability of the terms of physical evolution for the description of the process of religious development, he took up many of the proper names found in use in Babylonian records, and showed how they preserve for us, in a larger measure than almost any other source, the religious ideas of the people.

Dr. and Mrs. Johns are the guests of Dean and Mrs. Groton at the Divinity School during their stay in Philadelphia. On the 14th Dr. Johns is to address the Oriental Society on "The Babylonian Account of the Creation and the Deluge," a subject announced before the recent controversy over Professor Hilprecht's "Deluge Tablet" had arisen, but as it chances, singularly apposite to it.

### LEGACY FOR ALL SOULS' CHURCH BUILDING FUND.

The parish building fund of All Souls' Church for the Deaf, on Franklin Street, Philadelphia, has just received an award of \$1,000 from the estate of the late Mrs. Caroline Emily Richmond, who died two years ago, near Sayville, L. I., through the executor, Dr. Richmond Cleeman. The congregation now has a total of \$4,600 towards the object, and the pastor, the Rev. C. O. Dantzer, is much encouraged to hope that the balance needed will shortly be forthcoming.

In some respects, All Souls' Church is remarkable. All of its 300 communicants are deaf-mutes, as are the pastor and the sexton. The people come from all over the city and suburbs for the Sunday afternoon services and the week night social, literary, religious, and missionary meetings. The basement of the church, where these week-night meetings are held, is dark during the day, poorly ventilated at all times, and is hardly suitable for a people dependent entirely on the sense of sight.

### COMING ORDINATIONS.

Ordinations for the diocese of Pennsylvania will take place at the Church of St. Jude and the Nativity, Eleventh street, Philadelphia, on June 5th. It is hoped and expected that Bishop Whitaker

will be able to ordain the candidates. The Rev. J. R. Huggins and the Rev. C. McL. Howard will then be priested and W. H. Anthony, N. B. Groton, James Muller, A. W. Shick, N. M. Stuckert, and S. R. West will be made deacons.

### DEATH OF MISS REBECCA COXE.

The death on Low Sunday of Miss Rebecca Coxe deprived Philadelphia of a most faithful Churchwoman and generous philanthropist. The extent of her charities will never be known, for though she gave lavishly it was without ostentation and she never sought acknowledgment of her benefactions. Together with her sister, Miss Coxe many years ago founded St. James' Industrial School for the education and care of poor children. Some years ago she laid out the back garden of her town house for a children's playground and equipped it with appliances for their amusement. She was widely esteemed for her sterling personal qualities and for her many good works.

### SECTIONAL CONFERENCE, B. S. A.

Nearly a hundred men and boys gathered at the West Philadelphia Sectional conference of the Brotherhood of St. Andrew which was held at the Church of the Saviour on the evening of April 6th. Mr. Edmund B. McCarthy, president of the Philadelphia Local Assembly, gave a practical talk on Brotherhood work, which he illustrated by lantern slides, and Mr. J. L. Collins of Grace Church, Mt. Airy, spoke of the "Big Brother" movement.

### PERSONAL AND GENERAL NOTES.

The Rev. H. C. Stone, formerly assistant at the Church of St. Luke and the Epiphany, has been made vicar of Holy Trinity Memorial chapel, and the former vicar, the Rev. Dr. R. Marshall Harrison, Philadelphia, is assisting the Rev. E. J. McHenry at the Church of the Holy Comforter, West Philadelphia.

The Convocation of Germantown met at the Church House on the 7th, and transacted routine business. Announcement was made of the consecration of the new St. Nathaniel's Church, at Allegheny avenue and E street, which is appointed for Monday, April 10th, at 10:45 A. M.

The preacher at the Christian Association service of the University of Pennsylvania on the Second Sunday after Easter was the Rev. Floyd W. Tompkins, D.D., rector of Holy Trinity, Philadelphia.

The Rev. Edward J. Owen of Emmanuel Church, Cleveland, Ohio, has become curate of the Church of the Holy Apostles, Philadelphia.

### THE EARLY COMMUNION.

With hastening feet,  
Through the quiet street,  
While the birds their glad matins sing;  
And the sweet-voiced bell  
Rings gladly to tell

The world of its Saviour and King.

The lowly and meek,  
The careworn and weak,  
Seek the foot of the Throne serene,  
Where altar lights bright,  
In the morn's dim light,

Betoken the Presence unseen.

Each soul kneeling there,  
Escaping its care,  
Is offering a contrite heart;  
For wonderful love  
Brought God from above,

And His promise "ne'er to depart."

Through symbols, though mean,  
A vision is seen,  
Which spiritual eyes can discern,  
And the love and grace  
In the Saviour's face,

Gives all for which heart can yearn.

And then not alone,  
In this spirit home,  
Our transfigured Lord do we meet;  
The souls of the blest,  
The loved ones at rest,

Join in our Communion so sweet.

Then down from the Mount,  
That life-giving fount,  
We joyfully press on our way;  
Amid pain and loss,  
The Way of the Cross,

To the close of life's stormy day.

W. M. D. MANROSS.

WHILST men remember that Christ is their Saviour, let them not forget that He is their God. Whilst they rejoice in what has been done to save them, let them recollect that they are not out of danger.—Keble.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### BISHOP PARKER ON SOCIAL WELFARE.

**T**N his last diocesan address the Rt. Rev. Edward M. Parker, D.D., Bishop Coadjutor of New Hampshire, said:

"I desire to suggest the establishment, by resolution of this convention, of a commission to report on opportunities of social service in the diocese. Such commissions have been found very helpful in other dioceses, and admirable reports have been published by them, as, for example, that of the diocese of Chicago, under the leadership of a man whose family live in New Hampshire. Such commissions were recommended a year ago by the gathering of the Bishops at Lambeth, and they fit in with the tone and temper of the age, which is coming more and more to think of the obligations of social service, and of the responsibility of society at large for social evils. The first purpose of such a commission is to study conditions in the state, and to point out things with regard to which Churchmen should have a fuller knowledge, and an increased sense of responsibility for their individual share in existing conditions, and thus to inform the public mind, and to arouse the public conscience. It may be possible for the commission to make certain specific recommendations with regard to practical work, but such reports, at first, are likely to take the form of information and moral stimulus, rather than of a discussion of economics or methods of work. To illustrate what I mean: It is becoming increasingly clear that one great cause of prostitution in the larger cities is the low rate at which certain women workers are paid; the cause, in other words, is economic as well as moral. Or, it is becoming increasingly clear that the absence of proper conditions of housing, and opportunities for reasonable diversion, in a large degree, is responsible for intemperance and crime. The new philanthropy is working for preventive methods rather than for the relief of poverty. The due care of dependent and deficient children, proper opportunities for the children of our remote country districts, or our towns, will prevent the development of criminals and be more efficient aids for the benefit of society than jails or criminal courts, though these of course we must have. I have taken illustrations of things which concern large cities particularly, but we have our own special problems on which a commission should report such as those things which will make country life on the farms better, our country schools and religious opportunities more effective agents for righteousness, and our share of the problem of the immigrant a more intelligent and earnest effort. Our Commission on Social Service will show us problems, perhaps, rather than the solutions of problems; but we shall not get the remedies unless we begin, as the great Bishop of Birmingham puts it, of another matter, by having, with regard to many problems, 'a permanently troubled conscience that cannot see its way.'"

### WOMEN AS POLICE JUDGES.

MAYOR SPEER, of Denver, who has won a well-deserved reputation as a progressive mayor, makes this unique suggestion in his budget message for 1910:

"Citizens who are familiar with the working of police courts recognize the weakness of the present system, where drunks, vagrants, and women are tried at the same session of the court. The continual grind of persistent violators cannot fail to harden, and to a certain extent deaden, the finer feelings of all officers connected with such courts."

"I believe that justice can best be served in Denver by two sessions of police court each day, the first, where all old offenders are to be tried; and the second session, where first offenders and women shall be tried, and that a woman associate judge be appointed to sit with the police magistrate at the second session of the court. Her recommendations would only be advisory under our present law, but they would have much influence in all decisions. The presence of a woman as an officer of the court would soften the proceedings, temper justice with mercy, and inspire courage as only a woman can. She could do a good work by investigating, outside the court, the causes and conditions leading to a woman's arrest, and help untangle domestic or moral wrongs. I recommend that we try the experiment, and believe good results will follow."

### A NATIONAL FIGHT AGAINST FLIES AND MOSQUITOES.

A NATIONAL campaign to exterminate the house fly and the mosquito has been inaugurated by the American Civic Association, which, by the way, now has its headquarters in Washington. Moving pictures showing the dangerous character of these now more generally recognized nuisances form a part

of the propaganda, in which Congress and the Department of Agriculture and the various state and local boards of health will take an active part.

Here are some of the simple rules sent out by the association to exterminate the house fly:

Keep all garbage receptacles covered at all times and have them emptied as frequently as possible.

Leave nothing uncovered about a stable and see that all manure is removed at least once a week.

Keep all milk bottles and water pitchers covered and leave no food or fruit uncovered so that flies can alight on it.

See that all windows are screened, and sleeping rooms, especially those of babies, during the day should be kept as dark as possible.

Leave no stagnant water anywhere. This single rule in the case of the mosquito covers practically the whole campaign, because where there is no stagnant water the mosquito eggs cannot be hatched.

### THE CHURCH'S FIGHT AGAINST TUBERCULOSIS IN HONOLULU.

AT A RECENT meeting of the Men's Club of St. Andrew's Cathedral, Honolulu, resolutions were passed which provide for the organization of a tuberculosis class, the duties of which will be to provide medical advice and the necessary facilities to twenty patients stricken by the white plague. The class is to be organized immediately. The movement is to be extended so as to cover the entire city, which will be districted, each district being placed in charge of a nurse. As fifty per cent of the deaths in the native and Oriental quarters of Honolulu are due to tuberculosis, the importance of this move becomes at once apparent.

*The Story of the Session of the California Legislature of 1909*, by Franklin Hichborn, is a graphic account of the actual workings of a state legislative body. It shows what was done, and how it was done, and what is equally important, what was not done and why it was not done. It is a bit of the "new literature of politics" which throws the bright light of publicity on the representatives of the people. The fact that in the matter of personnel the 1909 legislature was better than that of its predecessors, and that the majority was honest, indicates that the children of this generation were wiser than the children of light. As Meyer Lissner, the Los Angeles member of the National Municipal League, points out:

"The Story of the California Legislature of 1909 is to me intensely interesting, not only because it so clearly separates the wolves from the sheep, but for the lesson it teaches and pitfalls it shows us how to avoid in the future."

The book is not a history in the sense of a compilation of dry statistics and minutes of the houses of the legislature, but a narrative written in a spirited style, and giving to the public a faithful insight into the doings of their representatives with a treatment of the motives and causes behind them. It is a book well worthy of attention by the students of current comparative politics. It will help on an understanding of California politics generally, and will help in eliminating the very conditions it describes. It is sold at \$1.25 by the author, Franklin Hichborn, Santa Clara, Calif., and by the James H. Barry Co., San Francisco.

MAYOR SPEER of Denver has adopted an interesting system for emergency charity cases. He furnishes to each patrolman in the city half a dozen cards reading as follows:

"To any restaurant or lodging house: Please furnish bearer a bed or meal to the amount of 25 cents and endorse your name and address on back of this card." R. W. SPEER, Mayor."

This order is good for 25 cents when endorsed across the end by a police officer. It will be paid the first week of any month by presenting it to the Mayor's secretary at the City Hall.

Three or four of these cards are given to each police officer in the city to be used in really worthy cases. By this is meant those who are without food and without shelter, and who, by a little help from the city, may be enabled to pull themselves together and look for work after a good night's rest and a square meal. The policemen have instructions not to give them to "regulars," or to those who are receiving help through the permanent charity organizations.

A UNITED STATES Circuit Court judge (E. C. Groves) refused to naturalize a bartender who worked on Sunday, because he was knowingly violating a law.

## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### OUR MISSIONARY BISHOPS.

*To the Editor of The Living Church:*

HERE are those who think criticism, in most cases, cruel. It may be. There is unwise as well as wise criticism—unwise when nothing is to be gained, for “What can’t be cured must be endured.” Surely it is much more wholesome for one to care to criticize than to be in that state for which the Angel of the Church at Laodicea was faulted. However much “the powers that be” may be “of God,” it does not follow, either ecclesiastically or civilly, that such are to assume too much latitude nor to presume upon that power. All that ever was worth while has had more or less criticism, and much of it, even when very bitter, has been beneficial.

As one is made to say in “Julius Caesar”:

“The fault . . . is not in our stars  
But in ourselves.”

Our Missionary Bishops are the creatures of circumstances. Ordinarily (as in Nebraska and Kansas) the original diocese is wrongly divided and, often, the least desirable portion given to a Bishop who has never so much as seen the district. In Oregon there are many more miles in the district than in the diocese, which seems unfair, notwithstanding the Cascade Mountains are a natural division. If the lines in Nebraska and Kansas had been from east to west, as the railroads run, the districts would have been far less weak, but one may easily walk into “a hornets’ nest” on this subject: “Things are seldom what they seem.” Eastern Oregon has got into the “lime-light” but it is good for all concerned and much helpfulness may come out of the criticism.

It ought to be made known that conditions which make for success in the states west of the Mississippi and east of the Rocky Mountains should have more careful study. Eastern parochial excellence is easily discounted. For this reason the heroic souls who have come to be Missionary Bishops are bound, at times, to be “under fire.” Without offense one cannot explain in print.

It is apparent, then, that in the future no Missionary Bishop should be selected in any of the departments which are interested in this special part of the west, without the Bishops in said department being given a chance to nominate. We ought to have an Archbishop whose business it would be to be consulted, and no nominee should be elected without more supervision in much the same way as no priest is elected without first consulting the Bishop of the diocese. It is essential to have the right sort of chief shepherds over each diocese and district in this twentieth century, and the very wisest should be in this part of the west now. It is amazing that only one of the present living Bishops was born west of the Mississippi. If China and Japan and Africa are to be converted (as the far-sighted suppose) by the natives, why not the wonderful west?

WARREN RANDOLPH YEAKEL.

Hiawatha, Kansas, April 4, 1910.

*To the Editor of The Living Church:*

LET me say in passing that I am paying my annual visit to The Needles, San Bernardino county, California. This little town is farther from Los Angeles than Niagara Falls is from New York City. That will give our eastern friends some idea of the distances travelled by a Western Bishop.

I am writing to thank you for a very discriminating remark of yours in a recent issue. Kindly emphasize the thought as often as possible: “Bishops are overburdened rather than overworked.” Bishops in vain call for men. Men would come to this new country if they could. They simply can not afford to come if we are only able to offer them stipends of \$75 per month without a rectory. It is the burden with the consequences due to this fact that is weighing heavily upon the breast of many a Bishop in the American Church.

JOSEPH H. JOHNSON,  
Bishop of Los Angeles.

The Needles, April 6th.

### EASTERN OREGON.

*To the Editor of The Living Church:*

HAVE not the writers of the comments on Judge Ramsay’s letter on Eastern Oregon missed the point in that gentleman’s criticism? The criticism, as I read it, is in no sense a criticism of Bishop Paddock or of his work, and those who are so generously rushing to his defence are wasting their energies and clouding the real issue; which is, the wisdom or unwisdom of the policy of multiplying Missionary Bishops when what is needed is a multiplication

of missionary priests. No one questions the ability or the industry of the Bishop of Eastern Oregon. Men are simply asking, Is it just, to any man’s powers, or any district’s needs, to place upon one man a responsibility which requires several men for its adequate discharge? Is the investment of a given amount of money in episcopal supervision as profitable in a district like the one under discussion as the investment of the same amount of money in priestly ministrations? The criticism is not directed toward the Bishop of Eastern Oregon, but, first, toward the diocese for asking for the separation of that district from itself; and, second, toward the Church at large, which made the separation and placed a Bishop over the district thus created. And the question which Judge Ramsay raises is one well deserving of consideration.

Wichita Falls, Tex., April 4, 1910.

FRANK A. JOSEPH.

### RELIGION IN JAPAN.

*To the Editor of The Living Church:*

HE Rev. Dr. Green has hinted in your issue for February 12th his unwillingness to give occasion for any controversy between himself and me. And, indeed, there is no reason why THE LIVING CHURCH should be made the arena for us to struggle in, even if we were inclined to fight. But I should like to add a few words to what I have already said about religion in Japan.

In the first place, I disclaim sympathy with the tone of the average missionary “report” or letter from “the field.” To read such things you’d fancy that everything goes swimmingly: some high-placed official has just heard something that opened his eyes to the real meaning of Christianity; the converts, all ardent and self-sacrificing, are on the point of kindling like flame in the whole land, and so on and so on. Not a word of another sort is allowed to be printed in the official organs of missions. Let anybody who keeps track of what is printed “at home” look over his files, and he will see that these glorious conquests that are about to be made have been proclaimed pretty steadily for the last fifteen or twenty years, and—where are those victories now?

Now I submit that my comment on the text “he was rather discouraged as to the religious outlook in Japan” was not of that character at all. In a short paragraph I traced the course of missionary enterprise here in definite figures. I indicated in one or two sentences the obstacles—tremendous in their power of resistance—put in our way by the ruling classes. But I proceeded to declare that even so, there was no cause for a Christian, least of all for a Catholic Christian, to be “discouraged.”

Here, then, I would advance into a region that in my other letter I only pointed towards. I do not believe that the general cause of religion is in serious danger. Modern scientific education is working a revolution in Japan. Just now the leaders are not, however, working so much for bare agnosticism as they are to build up a national religion, a religion of patriotism which gathers round the person of the Emperor.

This is an almost exact parallel to the only religion which really existed in the Roman Empire in its days of active hostility to the Church. Exactly as there was a definite spirit, the Genius of Rome, which ruled the hearts of all devoted Romans, so there is a Genius of Japan, Yamato Damashii, which sways the hearts of all Japanese. Exactly as the Emperor personified this temper and this devotion, so it is here. It is for this religion that all who are now against us, yet are also working devotedly for what they believe to be noblest and worthiest, are now striving. I said before that with this purpose we missionaries are in sympathy, in purpose, be it noted, not in means or in method. We Christians are certain that notwithstanding the much-vaunted astuteness of the Japanese they have not been far-sighted enough to see that a mere national religion will never do for a nation that lives in open intercourse with the whole world. Christianity alone is strong enough for that. All this was in my mind when I wrote to you last November, but I had to sum it up in a sentence or two.

This is the place also to say frankly what I think is the greatest internal difficulty in our way, or, perhaps it would be better to say, the characteristic weakness of our Japanese Christians. It is, in brief, precisely the patriotic spirit modifying true Christianity. The men among us who are in closest relations of confidence with the Japanese all tell me that there is a genuine growth of belief in the Church as a corporate entity, but of the Japanese Church instead of the Catholic Church. They put the emphasis heavily on the Nippon Sei Ko Kwai. This indicates the strength of the national spirit, a strength so great that it dulls the ardor of converts. If this were the whole, one might regret it, but not fight against it. Patriotism is so beautiful, so high and admirable a thing, so rich in power, that it is worthy of devotion even to the end. But when it takes the place of the true conception of the Catholic Church then it becomes a snare and a deceit. Those of us who are trying to place before our pupils the conception of the Catholic religion as the only force capable of assimilating all truth must of necessity oppose those who are working merely for a Japanese Christianity. We are convinced that only the vast grasp of Catholic truth can impart a sense of harmony to the view of partial truth. It alone has enough of permanent reality to stand the strain of conflict, the stresses on every side. So please note that I deny that religion

itself, the sense of relation with the permanent and supernatural, is in any real sense decaying in Japan.

Along with the renewed growth of the Christian missions there has come a revival of religion among Buddhists and Shintoists, a renewal also of Confucianism. Whether we should rejoice in this or not I do not say; but what I want to press upon the attention of your readers is that the facts do not indicate a decay of religion.

Then again (Dr. Green will pardon my bringing him in), as to Dr. Green's right to be discouraged all by himself, if he wants to, I say I deny him the right, for without knowledge of the facts he has no right to be down-hearted. If he did not know, he was bound to assume the hopeful attitude; much more, if he knew them.

Let me note here some statistics; just a few!

In 1896 the number of Christians, not counting French or Russian missions' converts, was 38,361.

In 1909, taking the figures from a recent French magazine printed in Tokyo, there were 74,000 such. The exact words of the magazine are "63,094 Catholiques, 30,752 Grecs Orthodoxes, 14,000 Anglicans on épiscopaliens, et environ 60,000 Protestants appartenant aux diverses sectes."

These indicate a substantial growth.

In Dr. Green's letter there is a tone I do not like, an air of superiority, an insinuation that if he were to come here and "learn what the learned and leading Japanese had to say of" Christian missions, he could find out a good deal that no mere missionary could. Certainly, if a man comes here and asks "cabinet ministers, members of the Diet, journalists, army and navy officers, princes of the blood," some remarkable tales would transpire. How far they would correspond to the truth is another matter. The implication is that missionaries are a guileless and well-meaning lot, but not very capable of forming a wise judgment, gifted with little acuteness, and so easily hoodwinked by the "astute" Japanese as to make what they say worthy of little notice. Here, again, real acquaintance with the men would make any candid inquirer own that of all foreigners living in Japan the missionaries as a class know more about the Japanese as a whole than any other class.

I end, then, as I did before, in speaking with hope of the prospect, in spite of all difficulties, in spite of all opposition. I claim the future, however, for no national Church, cut off by its own act from the life of the great Christian world, for no Protestant in his sectarian narrowness, for no individualist relying on his own experience, but for the Catholic; and I would that I might ever be known as a man of hope, and that it might be said of me—

"La Chiesa militante alcun figlinolo  
Non ha con pin speranza."—*Paradiso*, xxv. 52.

Trinity Divinity School,  
Tokyo, Japan, March 9, 1910.

CHARLES F. SWEET.

## A PLEA FOR THE STRUGGLING MISSIONS.

To the Editor of *The Living Church*:

In our large cities the Church is so well represented by grand structures and large congregations, that Churchmen can hardly realize that it is not this way all over the civilized world.

If they should travel through Western Texas, and no doubt through all the small towns of the great West, they would find it quite different. But it is for Western Texas that I wish to excite your sympathy, and help a little this great cause. Here the sects flourish, and a Churchman traveller would be surprised, when told at his hotel "that the Episcopalians had no church there, or that they had a nice little church but no 'preacher'; they only had a service when their Bishop came." This is a true example: Suppose it was Easter, and he walked up the main street and came to a large white stone church; he heard a chant, and, looking in, saw flowers all around the high platform on which the choir sat, with the preacher's desk in the middle; but he knew that was not the church. Then, walking a block farther, he came to a little brown frame church, with the cross and the bell-tower; the doors were closed! Easter? Yes, but no service. It made him feel as if some dear to him was lying there dead, to see the church closed on Easter.

And why was it? Because there are only a few earnest Church people left of a once flourishing congregation. They are not able to pay the rector's stipend, they have no rectory (though they often have a nice lot). Many have gone over to the Methodists or Baptists, where so much is not expected of them in carrying on the work, for the denominations of Texas supply their churches with ministers until they can support them without assistance, while the Church, with the wealthiest people of the world for members, lets the poor little churches do without a rector if they cannot support one.

In the meantime it is a great loss, for the children are sent to the flourishing Sunday schools of the sects, and the revivals form a great entertainment to the young people every year, so that they gradually become unappreciative of the beauty of the quiet Church prayers and services. Of course, we all know there is a missionary fund, but it is entirely inadequate to the needs of the Church in this vast state, with such great opportunities for establishing the

true faith, while many thousands of dollars are spent on making and redecorating already fine churches.

If the most important part came first, the proper endowment of the ministry, so that it would be considered to be the highest and best paid calling in the world, and would not be such a sacrifice for our young men, then would there be plenty of missionaries to carry on the great work and to gather in the great increase that is now being lost to the Church. All true Churchmen should consider the Church as a whole, and they are neglecting a most important duty when they forget the needs of the poor little churches that are really starving. They should also remember that the souls that are refreshed in the desert places count more than the great, grand Cathedrals in God's sight.

MARGARETTA GREEN.

## A SIGNIFICANT PHRASE.

To the Editor of *The Living Church*:

In the Roosevelt-Vatican episode, we read that John C. O'Loughlin addressed Cardinal Merry del Val in the following words:

"I do not come in the name of Mr. Roosevelt, but on my own account as an *American Catholic*." Is that name not significant in the mouth of a Roman Catholic (as Mr. J. C. O'Loughlin is)?

We frequently hear Romanists in this country taking to themselves this name. Is it possible that our own dear Church cannot read the signs of the times? With the agitation of the great religious bodies outside our own on one hand and Americanism in the Roman Church on the other, is it conceivable that this American Church is so conservative and her children so short sighted that we will not seize the opportunity and proclaim to the people of the United States that this Church of ours is the American Catholic Church?

This is no party measure but simple ecclesiastical common sense!

God has given this Church many opportunities and now He gives us another. Shall we let it pass? God forbid!

Centreville, Md.

WALTER B. STEHL.

## CHANGES IN THE PRAYER BOOK.

To the Editor of *The Living Church*:

In your current issue the Rev. G. R. Chambers' letter suggesting a few verbal alterations in the Prayer Book ends with the words, "Why not make these without waiting for the action of the General Convention?" Doesn't Fr. Chambers recall that he once declared: "I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church"? He thereby bound himself to obey, strictly and literally, the rubrics of the Book of Common Prayer, and to render its text exactly as it is printed. Disregard for law, parental, civil, and religious, is a curse of our land and day. Let not the clergy lead in it. Too many of us do so, and the result can only be an anarchy whereunder each priest will have a liturgy of his own, compiled of his own whims—like the priest I knew who always substituted "Covenant" for "Testament," in the words of consecration of the wine in the Holy Communion, and interpolated St. John 6:54 before the sentences of administration.

May I cite two other instances? In a New York City church, at Morning Prayer on the Second Sunday in Advent I have heard the rector (let's leave him nameless), in reading the second proper lesson for that service, alter the sacred text so as to omit the words "womb," "conceive," and similar expressions wherever they occurred. *Honi soit qui mal y pense* at once suggested itself to me, uncomplimentary as that thought was to the cleanliness of the rector's mind.

Again: I could name a number of parishes where the exhortation beginning on page 229 of the standard-page Prayer Book is rarely or never heard, though the rubric says it "shall" be said "on one Lord's Day" (evidently the first one in each month). Personally I dislike that exhortation, and wish it were not in the Book, but my own opinion does not release me from the duty of reading it in the ears of my people each month.

One of the acts that started the Reformed Episcopal schism was the omission of the word "regenerate" from the "Seeing now, dearly beloved brethren, that this child," etc., by a priest who was publicly baptizing a child.

Thank God, we have an authority, because we are of the Catholic Church; and I thank God that "I also am a man *under authority*," and not left to the chaos of my own fancies. A sure way to decatholicize ourselves is to act upon private judgment in matters of worship and faith. The only path of safety is for all men, "High," "Low," "Broad," or even "Flat," to do what the Scripture declares "better than sacrifice," viz., obey. If any parts of the Prayer Book are undesirable or pernicious (and I am expressing no opinion as to the merits of the alterations Fr. Chambers suggests), obedient use of them will most surely effect their alteration, for nothing so certainly tends to the repeal of a bad law as its rigid enforcement.

Good Shepherd Rectory, Lakota, N. D. GUY P. BURLESON.  
First Sunday after Easter, 1910.

PUT OFF carnal thoughts, thoughts of pleasing yourself.—Keble.



## Literary

### STUDIES IN AMERICAN CHURCH HISTORY.

THERE IS, happily, an increasing tendency to study and, therefore, to compile the local history of the Church in portions of our own land. In this new volume, *Some Records of Sussex County, Delaware*, compiled by the Rev. C. H. B. Turner, the writer, one of our clergy, has reproduced for us a large part of the official records of that ancient portion of this country. He has not been content to derive his history only from papers that he found by earnest delving in the county records, but also by thorough search in English and European libraries. We have, therefore, a new and original record of a considerable part of Delaware. The ecclesiastical section occupies something more than half the volume and includes genealogical records that will be recognized as of great value to Delaware families. Even if Mr. Turner has been somewhat hasty in attaching a question mark to the title "Parson," as applied to "Parson Weems," as a correspondent lately suggested, it must be agreed that the book in general shows so extended a research, and reproduces so large an amount of original matter, that its value is beyond question. [Allen, Lane & Scott, Philadelphia.]

A VOLUME of more than 500 pages gives us succinctly the story of the Church in Minnesota with the title *Fifty Years of Church Work in the Diocese of Minnesota, 1857-1907*. The author is the Rev. George Clinton Tanner, D.D. We have here no such delving into antiquity—if that term may be used in a wholly relative way with respect to American history—as is necessary in treating from original records of the history of Delaware, yet we venture to say that from no part of the American Church is there to be gleaned a greater interest or more heroic incidents than are to be found in this volume concerning the Church in Minnesota. The labors of Bishop Whipple, Dr. Breck, Dr. Manney, and the other pioneers and founders are related at length, and the growth of the Church thus planted is traced to the present day. The book is well illustrated and is a credit to its publishers, as well as to its writer. [Published by the Committee and sold by the Rev W. C. Pope, St. Paul, Minn. Price \$2.00, carriage 23 cents.]

THE SAME PERIOD of fifty years is embraced in a parochial history of St. John's Church, Detroit, written by the rector, the Rev. William Frederic Faber, D.D. This parish has recently celebrated its semi-centennial, and the present volume is a memorial of the event. It is a parish in which there has been splendid work done from the inception, largely because, in its selection of rectors, there has been invariably a decided efficiency. From the time when Bishop Armistead entered upon the first rectorship to the present day, when his worthy successor is carrying on the work so well begun, St. John's has been a power for good, both in Detroit and in Michigan at large. [The Richmond & Backus Co., Detroit. Price \$1.00.]

A MONOGRAPH of an eminent New England Churchman is *John Cotton Brooks*, by the Rev. James Clement Sharp, who was assistant to him at Christ Church, Springfield, Mass. One does not need to introduce the Brooks family to Churchmen, but it is possible that the present subject has been somewhat overshadowed by the other distinguished members of his family, and especially by his brother, the late Bishop of Massachusetts. The characteristics of the family were shown in each of its members. It is a pleasure to have this addition to our ecclesiastical biography. [University Press: Cambridge.]

### BIBLICAL.

*The Temple Dictionary of the Bible*. By the Rev. W. Ewing, M.A., and the Rev. J. E. H. Thompson, D.D. Pp. lx-1027. New York: E. P. Dutton & Co. 1910. Price, \$4.00.

Another one volume dictionary of the Bible is not needed at present, for three excellent ones have been published in the course of the last twelve months. The excuse for this fourth one is seen at once on looking at the list of contributors: the book is written by old-fashioned Scotch Presbyterians for the benefit of their laity and the book is a good, old-fashioned Scotch Presbyterian book. This authorship and purpose sufficiently define the character of the contents, if we add only that there is a welcome, kindly tone towards other denominations and that some allowance has been made in the more theological articles for the views of Anglicans. Naturally, this dictionary contains nothing very modern and one wonders why a reprint of some older standard dictionary would not have answered every purpose, for we read, *inter alia*, that Christ probably taught

in Greek and that the Peshitto was translated in the middle of the second century. But this was a matter for the editors to decide and doubtless they had their own reasons. The work contains considerable information, to be sure, but there is a disproportionate amount of space given to such things as the derivation of place-names, something for which the ordinary reader cares nothing. A few good articles are found as, for instance, that on Jesus Christ by Stalker, but for the most part the matter is antiquated. Characteristic of the school from which the book originated is that all references to the Apocrypha are gathered at the back of the work and given a title-page of their own. (In this section, by the way, the value of modern research is appraised quite differently from what it is in the body of the Dictionary.) The best feature is found in the illustrations. These are very numerous, well-chosen, and handsomely executed. But the circulation of this Dictionary, outside of the immediate circle for which it is intended, will doubtless be very small.

BURTON SCOTT EASTON.

### THEOLOGICAL.

*History, Authority, and Theology*. By A. C. Headlam, M.A., D.D., Principal of King's College, London: formerly Fellow of All Souls College, Oxford. Pp. viii-329; 8x5½. London: John Murray. Milwaukee: The Young Churchman Co. Price, \$2.00; by mail \$2.12.

From a lengthy review of the above book in *Pax* for March, we quote the following:

"Timely, useful, and balanced, these seven Essays merit commendation. Full of the new learning, they make no surrender of the old Faith. The unity and standpoint of the volume will be found in a combination of solid historical criticism with a sound study of human nature; the purpose of the volume is to uphold 'the wise and sober learning' of the Anglican (as distinct from the Continental) Reformers, as it has been carried on in its main principles by the best Caroline Divines, the Oxford Movement, Moberly, Sanday, Lightfoot, etc., and to show that the English Church 'can only have a sound faith if we have an educated clergy in close contact with all the teaching of modern thought, and inspired by sober historical criticism.' The introductory Essay deserves particular attention in the face of modern Liberalism; and especially good are Dr. Headlam's discussion of the relation of Science and Metaphysics to Theology and Religion; his account of the theological argument as modified but not weakened by biological discoveries; his criticism of Mr. Campbell's New Theology; and his Essay on Methods of Early Church History, in which he lays stress on 'the prepossessions' of many German writers and their tendency to read Lutheran teaching into early Christianity. Some readers will also find a special interest in the Lectures on the Eastern Churches and the Teaching of the Russian Church, for Dr. Headlam has studied Oriental Churchmanship on the spot. He warns us not to be too sanguine as to any immediate *rapprochement* with the Eastern Church. Our 'un-eccumenical' *Filioque* clause is now really little more than a stalking-horse. The real obstacles are the Eastern 'mentality,' the East's deep-seated diversity of character and history, its idolatry of traditionalism, its superstitions and ignorance; its fetish: 'The Orthodox Church is the Church.' Prayer, research, earnest work, charity, loyalty to our own Church, no compromise in Catholic truth, these, says Dr. Headlam, are the methods by which we can advance the reunion of Christendom."

### MISCELLANEOUS.

*The Life of St. Clare*. Philadelphia: The Dolphin Press.

This is a translation by Father Paschal Robinson of a life of St. Clare attributed to Thomas of Celano, who died in 1261. It is a fine contribution to the Franciscan literature. The translation is well done, and the pictures reproduced from photographs are excellent. This is believed to be the first life of St. Clare which has been issued in English.

THOMAS WHITTAKER, Inc. has just published a biographical sketch of the late Bishop Potter, entitled *Bishop Potter; the People's Friend*. It is specially a portrayal of that side of his life brought out by his relation to social questions. The author is Harriette A. Keyser of the Church Association for Advancement of the Interests of Labor.

A BOOK written in the interest of kindness and true charity is *John, the Unafraid*. [Chicago: A. C. McClurg & Co.] The Church of the Brotherhood, to which he belongs, is weak in theology but strong in religion. The lessons of kindness are strongly inculcated, and the whole spirit of the book is good. It is daintily printed.

ATTRACTIVE, not only in its simple language but also in its handsome illustrations, is *A Life of Christ for Children*. Few books of Bible stories equal this in beauty of production. [Longmans, Green & Co., New York. Price \$1.00 net.]

## "THE SPIRIT OF UNITY."

BY WILLIAM J. ROE.

**A**LMOST my first really important case as a practising lawyer was one in which I was retained by an old schoolmate and good friend. As to the matter in dispute, there is no need to say anything, except perhaps that we had a "good cause of action," and that my interest had been much aroused, not only on account of the friendship I felt for my client, but because of my sincere conviction of the justice of his cause, and further that without the greatest exertions on my part he would be very likely to lose when the case came on for trial. For reasons that also do not need to be particularized, Tom Hadley (this was my client's name) had made himself so extremely unpopular in the neighborhood that I felt "a change of venue" to be necessary. So the case, instead of being tried in our own county, was set down for trial at the small town of N——, a county seat in the extreme northern part of the state.

Ours was the first case on the docket for a certain Monday. There was an afternoon train on Sunday that we might have taken; but Tom objected so strongly (being very "straight-laced" in such matters) to travelling on Sunday, that I yielded my own more liberal views of what constituted "a work of necessity," and so it happened that we arrived at the deplorably stupid and uninteresting N—— late on Saturday night.

Neither of us had ever been at N—— before; but on the train we learned that there were two hotels: one vouches for by the conductor as being "up to date," and another, a "temperance house." It was to the latter (again deferring to Tom's principles) that we went. As I had expected, the inn was comfortless, unpatronized, and cheerless. The next morning on waking I found a cold rain had set in. This, with the scant bed covering and unspeakable coffee, had a tendency to make me decidedly "grumpy." At first I refused—civilly of course, but decidedly—our landlord's invitation to occupy his pew at church, an invitation accepted at once by Tom. But when church time came the prospect of a long morning of absolute vacuity was too much for me, so I "put in the time" according to Deacon Thompson's invitation, chiefly listening to a sermon three-quarters of an hour long, not only poorly delivered, but narrow, bigoted, and archaic to the verge of absurdity.

These things had a tendency to increase my "grumpiness," and after a dinner worse than "indifferent" I "had it out" with Tom. Did he think that such ridiculous doctrines as we had listened to that morning were religious? Wasn't he convinced (as I certainly was) that preaching of that kind could have but one tendency: to bring real religion into contempt? Wasn't well, I leave you to imagine how earnest I was, and how logical. Tom took my remarks with his usual good nature, even admitting that the dominie "had a very poor delivery"; but there his concessions ended. Much irritated at what appeared to me nothing but mere prejudice and blind credulity, I went on: Did he think that the cause of temperance was being served by our coming to such an inn, when we might have been really comfortable at the "Mohican"? From this, to all of which Tom dissented with stolid and unwavering obstinacy, I reverted to the original cause of the lawsuit. Would it not have been far better if in maintaining his ground Tom had not so completely antagonized all of his neighbors? Wouldn't certain concessions have been desirable? Couldn't they have been made not only to avert the calamity of the appeal to the law, but also in such manner as not to have impaired his popularity?

Tom Hadley's reply was, in effect, that to have conceded anything was to admit everything; that he was "principled" against concessions, yielding to popular clamor, and so on. To ideas such as these of course my own answers were ready, uttered perhaps a trifle too hotly, declaring that Tom didn't recognize a "principle from a prejudice," and that no man, though he ought to enlighten, or even to become a martyr to, popular opinion, could ever afford to disregard or defy it.

Our case came on for trial the next morning. We had confidently reckoned upon being able to finish before noon, for the point at issue was quite simple. But the morning session passed, and the end was not in sight; the two hours of the afternoon dragged on, and when four o'clock came the case was put over, much to our disgust, until the following day. The prospect of another dull evening was so distasteful that when the good deacon, our host, came in at supper to announce that there was to be a lecture in the Athenaeum, both Tom and I jumped at the chance, not asking, and hardly caring, what the lecture was to be about or who was to deliver it. These facts were,

however, made known by an advertisement in the local paper; the theme announced was "The Spirit of Unity," and the lecturer (so the announcement was worded) "the celebrated Augustus Murdock." Tom had never heard of this celebrity, nor evidently had the deacon. As it happened, however, Mr. Murdock's reputation was not unknown to me, as I had heard him a year or so before deliver an address on "The Abuses of the Christian Sabbath." Mr. Murdock was in fact an out-and-out infidel, who, with the idea of attracting a paying audience, was in the habit of labeling his attacks upon religion with some catchy phrase. His "Spirit of Unity" was evidently one of these, and I confess to looking forward with no little interest to the lecture, not at all that my sympathies were with the man's infidelity, but that some amusement was sure to come when Tom and the deacon were disillusioned of the idea that they were to hear "something on Gospel lines."

In that remote locality doubtless they were all more or less hard pushed for entertainment, so the hall was crowded. N—— being in a small way a manufacturing place, the galleries were filled with mill "hands," while in the more expensive seats were most of "the quality." Among these, sitting just in front of us, was Deacon Thompson and the dominie (whose name I learned afterwards was Evans).

With no little dexterity and great sprightliness Mr. Murdock soon succeeded in "making good" with his audience. Some of his anecdotes and illustrations of the "brotherhood of man" were exceedingly funny, offensive to none, and so adapted to the sense of humor of the "gallery gods" that these howled with glee; and when, thus encouraged, he proceeded to stigmatize what he called "blue laws," they cheered and cheered quite frantically.

After this Murdock's infidelity had a clear track. He did not, at first, directly outrage the sensibilities of the more respectable portion of his audience; but, growing bolder as he proceeded, there were manifest signs of uneasiness, and at last of decided disapproval. Several got up and went out. I saw Deacon Thompson reach down for his hat (this was at the first slurring reference to the Bible) and probably he too would have left the hall had not the dominie, to whom he had whispered, smiled and shook his head. The deacon had no responsive smile to offer, but, reconsidering his intention, sat frigidly, and manifestly ill at ease to be "sitting in the seat of the scornful." The gallery, after some fitful and not very discriminating applause, had become silent, apparently a trifle disconcerted at the turn the lecture had taken. At last, Murdock came to his final and, as he perhaps had usually found it, most effective, point: "Let me," he said, leering up at the crowded gallery, from which had come so much apparent sympathy, "let me read to you one of the numerous blunders in this book, which we are assured so confidently is both inspired and infallible. It is one of those bits now admitted by even the most stanch of theologians to be spurious; a little pagan prose poem."

Mr. Murdock thereupon brought out a Testament, and read (with much effect and real feeling, I must give him that credit) from that chapter of St. John where Jesus asks of the sinful woman: "Where are these, thine accusers; hath no man condemned thee?" closing with the pathetic utterance: "Neither do I condemn thee; go and sin no more."

There was no applause. The audience, on the floor and in the gallery, appeared almost stupefied. Probably most of them had wits of the sort that do not easily detect sophistry, and to whom the Biblical language seemed of itself religious. "There," Murdock went on, after a short pause, and tossing the Testament upon the table, "there you have a specimen of what this book contains; this book so full of blunders. This pretty little poem is not religious; it is pagan; as a part of the so called infallible Bible it is a blunder and nothing but a blunder. And now," he continued excitedly, folding his arms, and with a defiant look around the hall, "if any man here has a word to say in reply to my argument, let him speak."

The hush that ensued was almost painful. A full minute passed. Then, in the intense silence, Dominie Evans slowly rose. He was very tall, and at once every eye was fixed upon him. "My friends," he said quietly, but with the utmost distinctness, "we have been told here to-night that our Bible is not of God; that it is the work of man; that it is full of blunders. One of these alleged blunders has been read to us. The challenge has been made for a reply to the argument. As to that I shall attempt no reply. I ask merely of what transcendent merit must that Book be when even its blunders are so glorious?"

It took some little time for the full force of these words to

take effect; but, beginning with a few timid hand-claps among those very hands who had thoughtlessly applauded, the hearty clapping spread throughout the hall, spread and gathered in intensity till it rolled and echoed in a great burst of cheers. Deacon Thompson, with many another staid citizen, swung his hat and shouted "Amen!" In fact the whole assemblage went quite wild with a common impulse of enthusiasm.

Mr. Murdock was at first at a loss to know exactly how to take this commotion, nothing of the sort having ever occurred in all his experience. When silence had been in some degree restored he made a brazen attempt to maintain or regain his ground. It was quite unavailing; whatever consideration the "quality" might have been willing to accord was entirely refused by the gallery. Cries of "Go west!" "Go chase yerself!" and the like were distinctly audible in the hubbub. One stout young fellow, an unmistakable "tough," who had been especially prominent in unthinking applause when the question had been of Sunday base-ball, now burst out: "Ah, g'wan! Whatcher given us? None of us ain't got no use f'r you're kind round here. See!"

Now that the excitement is over, the "tumult and the shouting" ended, I am a little loth to admit that I too cheered and shouted with the rest. I say that I am loth to admit having been carried away by the enthusiasm. The "lawyer part of me" I confess, is still a trifle ashamed, chiefly perhaps that I realize fully how illogical had been Mr. Evans' method of argument. And yet I am puzzled to account for the marvellous success of that impromptu answer to the infidel. Was it (and really I begin to think it was) that an appeal was made to that in me and the others beyond and far higher than all legality; to the man rather than the lawyer; an appeal to an underlying truth, common (when the chord of true feeling is rightly touched) to all sorts and conditions of men?

#### COVERED HEADS.

By CLARA MARSHALL.

If it is insisted upon that we are to take off our hats in church, we shall stop going to church, and that is all there is about it."

Such was the declaration of independence voiced not long ago by the most fashionable women worshippers in a fashionable place of prayer. Had they been more familiar with their Bibles it is probable they would have first quoted Scripture in support of their resolve to cling to the fine lady's burden of silk and plumes, balanced on the head at the angle demanded by fashion. But the question is, Would this creation, or abomination, according to the description of its wearer or those who sit behind her in church, be recognized by the apostle as a head-covering? Its use in church would seem to be the direct opposite of those veils worn by the matrons and virgins of Bible times. No one could associate the idea of concealment with piles of silk, topped by waving plumes, showy masses that say as plainly as words to the listening ear: "Look at me! I am here to be coveted and admired."

Never is the voting sex so little disposed to share its privilege with the weaker vessel as when it is called upon to stare at an extreme of fashion. Half a century ago, when a woman took up a great deal more than her legitimate share of the earth's surface, and the crinoline was proportionately admired and berated, Miss Anthony's masculine hearers did far more scoffing than cheering. Twenty-five years later, when women had begun to fashion their figures upon the model of a camel and the bustle was in its glory, the cause of female suffrage seemed to be as completely lost a cause as could well be imagined. When brought into fashion again, it seemed for awhile to have stronger life than ever before. It had so long been in eclipse that it had become, as it were, one of those new things in which restless minds are disposed to interest themselves.

But can a woman expect to have the ballot granted to her as long as the dress question proves her to be a slave? The crinoline did not disappear because it collapsed by means of well aimed shapes of ridicule; it simply went out of fashion. The same may be said of the banished bustle.

Of course the time is bound to come when the monstrous headgear of to-day will be a thing of the past, but will it be hard common-sense, the sense upon which every voter of to-day prides himself, that shall consign it to the rubbish heap? Will it be that consideration for the rights and comfort of others that so distinguished Miss Susan B. Anthony that shall cause it to disappear from church and other places where women most

do congregate? It is to be feared that only the tyrant who commanded it to appear can wave it away again. If fashion were to say, "Let woman go to church with her head uncovered," it is only too probable that dozens of women commentators would take up their pens to explain away any Bible text that might seem to forbid such an innovation.

In the matter of church headgear it would surely seem that there might be a compromise between fashion and common-sense—one must not say common sanity. There are other places where the highest and highest-priced hat may be exhibited to the content of its wearer. It is a shame that the pomps and vanities of this wicked world, renounced at the baptismal font, should find an abiding place just a little farther away from God's altar.

#### THE MODERN MINISTER.

He was a modern minister,  
Who in his sanctum sate,  
A parish priest progressive he,  
George Herbert, up-to-date,  
He pounded preachers on his "Blick."  
And sound his doctrines rung,  
And ground off letters by the ream,  
And as he ground he sung:

*Chorus:*

Oh, I'm a modern minister,  
On Sundays twice I preach,  
And superintend the Sunday school,  
And lambs and lambkins teach;  
From Monday morn till Saturday,  
My institutions run,  
And when the Sabbath dawns again,  
My sermon's just begun.

On Monday morn I correspond,  
Have Ladies' Aid at two,  
St. Mary's girls come round at four,  
St. Agnes' when they're through,  
I've "Botherhoods" at seven,  
And Altar Guilds at eight,  
Then teach the boys at basket-ball,  
And lock the church up late.—*Chorus.*

On Tuesday morn I sit me down,  
And try to homilize,  
Then hie me off to town at noon,  
To "sociologize."  
Then hie me back at set of sun,  
To practise with the choir,  
And get me to my downy couch,  
To strains of psalm and lyre.—*Chorus.*

On Wednesday, things diocesan  
My time do occupy,  
I run me home at dinner hour,  
Then to a service fly.  
Most Thursdays, Law and Order to  
Some wide-mouthed mortals tell,  
Then get me back to office hours,  
For cures Emmanuel.—*Chorus.*

On Friday I've the Litany,  
Then lunch with women dear,  
Their guilds and their auxiliaries  
Keep me till midnight near;  
On Saturday I "civic-ize,"  
And turn my barrel's cogs—  
And yet men say the ministry  
Is going to the dogs!

HERBERT B. GWYN, in Chicago *Record-Herald*.

THE LATIN word for I believe is *Credo*. A creed is a belief, and yet we are told again and again that what we want is a society or church without a creed; that is, without a belief. Imagine the Church of the Apostles without a belief! How long would the Church of Jesus Christ have lasted without a belief? The belief in God, the belief that God has revealed Himself in Jesus Christ, the belief in the Spirit of God working in the hearts of men and in the world, the belief in the Church, in the forgiveness of sins, and the life everlasting—these truths expressed so simply in the Apostles' Creed—the faith, and this alone has been the power in the hearts of individuals in the Church in every age, from the time when Philip went to Samaria and preached Christ to the people until to-day, when the young man goes from Yale or Harvard to tell in Asia that God is revealed in Jesus Christ, and that His Kingdom has come among men. A creedless church would be like a chartless ship. It would be like a society without any reason for existence. It would be like a man without a soul.—*Bishop Restarick.*

# Church Kalandar



April 3—First Sunday (Low) after Easter.  
 " 10—Second Sunday after Easter.  
 " 17—Third Sunday after Easter.  
 " 24—Fourth Sunday after Easter.  
 " 25—St. Mark, Evangelist.

## KALENDAR OF COMING EVENTS.

April 19—Mississippi Diocesan Convention.  
 " 19—Conv. Miss. Dist. of New Mexico.  
 " 20—Western Mass. Diocesan Convention.  
 " 20—Conv. Miss. Dist. of Arizona.  
 May 3—Dioc. Conv. New Jersey and South Carolina.  
 " 10—Dioc. Conv. Kansas City, Harrisburg, Dallas, Bethlehem, Penna.; Conv. Miss. Dist. Spokane.  
 " 10-13—Church Congress, at Troy, N. Y.  
 " 11—Dioc. Conv. Alabama, Arkansas, Florida, Michigan, North Carolina, Tennessee, Texas, Washington.  
 " 17—Dioc. Conv. Long Island, Rhode Island, West, N. Y.  
 " 18—Dioc. Conv. Los Angeles, Maine, Nebraska, Pittsburgh, So. Ohio, Virginia, West Texas.  
 " 21—Dioc. Conv. East Carolina.  
 " 24—Dioc. Conv. Chicago, Iowa, Kentucky, Missouri, Newark.  
 " 25—Dioc. Conv. Maryland, Minnesota.  
 " 31—Dioc. Conv. Southern Virginia.

## Personal Mention

THE REV. THOMAS J. BENSLEY has resigned the mission of St. Luke's, Niles, Ohio, owing to ill health.

THE VEN. H. E. CHASE, Archdeacon of La Crosse, has changed his postoffice address from Shell Lake to Springbrook, Wis. His work remains the same.

THE REV. ROBERT FRANCIS CHENEY has resigned as rector of St. Paul's Church, Gardner (diocese of Western Massachusetts), and has accepted a call to be vicar of St. Mark's Church, Southborough, Mass. He will enter upon his new duties on April 22d.

THE REV. FRANK W. CROWDER, Ph.D., of New Brighton, Staten Island, N. Y., has been called to the rectorship of Grace Church, Providence, R. I.

THE REV. WILLIAM JAMES CUTHERBERT is leaving San Francisco on the *Chiyo Maru* May 3d. Please address mail to 84 Okayahi Cho, Kyoto, Japan.

THE REV. HARRY ST. CLAIR HATHAWAY, rector of Christ Church, Bordentown, N. J., has been extended a call to become rector of St. John's parish, Norristown, Pa.

THE REV. J. HOMER DEIS has resigned the rectorship of St. Michael and All Angels' parish, Washington, D. C., on account of ill health. The Rev. W. R. BUSHEY is the minister in charge.

THE REV. EDWARD L. EUSTIS, rector of St. Peter's Church, Cambridge, Mass., has resigned to accept a call to St. Paul's Church, Nantucket, Mass., and he will begin his new duties early in May.

THE REV. W. F. B. JACKSON and daughter sailed for Europe on April 12th, to be gone all summer.

THE REV. WEBSTER W. JENNINGS has tendered his resignation as rector of St. Thomas' Church, Bath, N. Y., to take effect June 1st. It is his intention to spend a year abroad for purposes of study.

The address of the Rev. JOSEPH McCONNELL has been changed from All Saints', San Diego, to St. Mark's, Upland, Cal.

The address of the Rev. C. DE R. MEARES was changed from Biltmore, N. C., to Delaware City, Del., on April 14th.

THE REV. W. J. O'DONELL, chaplain at Christ Church School, Arden, N. C., has accepted the curacy of the Church of the Advent, Louisville, Ky., and it is expected that he will enter upon his new duties on May 8th.

THE REV. HENRY OLMSTEAD, late of the diocese of Delaware, has accepted the appointment of assistant to the rector of St. Andrew's Memorial Church, Yonkers, N. Y., the Rev. Karl Reiland, and will shortly be in residence at 21 Stanley Place, Yonkers.

AFTER a rectorship of more than seventeen years, the Rev. CHARLES L. STEEL, rector of Christ Church, Newton, N. J., has resigned, to take effect May 2d. He will become rector of Calvary Church, Philadelphia, Pa., on the same date.

THE VEN. BENJAMIN FISH THOMPSON, Archdeacon of Reading, Pa., and general missionary of the diocese of Bethlehem, has accepted the rectorship of Christ Church, Dover, Del. He expects to assume his new duties on May 1st, and will be instituted the second Sunday in May, but will not be in residence until after the middle of June.

## ORDINATIONS.

### DEACONS.

HARRISBURG.—On Tuesday, April 5th, in Mount Calvary Church, Camp Hill, by the Bishop of the diocese, WILLIAM H. OVERS. The candidate was presented by the Rev. H. E. Ryerson of North East, in the diocese of Pittsburgh, and the sermon was preached by the Rev. D. E. S. Perry, D.D., of Newcastle, diocese of Pittsburgh. There were present of the clergy besides those mentioned above the Rev. Messrs. Alex. McMillan, Archdeacon of Harrisburg, William Dorwart, A. E. Race, T. W. Null, M. L. Tate, and R. A. Sawyer.

NEBRASKA.—At Holy Trinity Church, York, by the Bishop of the diocese, DANA CREIGHTON COLEGROVE and CHARLES HAMILTON BASCOM. The Rev. F. D. Tyner preached the sermon, and the candidates were presented by the Rev. W. H. Moor and F. D. Tyner. The Rev. D. C. Colegrove will continue the work he has done so efficiently at York, and the Rev. C. H. Bascom has been appointed to serve on the staff of the Omaha City Mission.

At the Church of St. Augustine of Canterbury, DeWitt, by the Bishop of the diocese, EVERETT ALFRED MOORE. The Rev. W. H. Moor presented the candidate and the sermon was preached by the Very Rev. George A. Beecher, Dean of Trinity Cathedral, Omaha. The Rev. E. A. Moore has lately completed a new church at Tobias and a rectory at DeWitt, and under the direction of the general missionary will continue in charge of this work.

### PRIESTS.

CENTRAL NEW YORK.—On March 23d, in St. John's Church, Marcellus, by the Bishop of the diocese, the Rev. DAVID HENRY WEEKS. The sermon was preached by the Rev. William B. Clarke of Seneca Falls. The Rev. E. B. Doolittle, rector of St. John's, presented the candidate. Since his ordination to the diaconate last June Mr. Weeks has been in charge of a successful new mission at Elmira Heights.

## MEMORIALS.

### PARISH OF ALL SAINTS, DORCHESTER (BOSTON).

WHEREAS, The death of the Rev. CHARLES MOCKRIDGE on March 21, 1910, has terminated his service as rector of this parish:

*Resolved*, That we, the wardens and vestry, hereby express our profound sorrow for the loss of a lovable, loyal, true and sincere friend and rector, the influence of whose life will be an inspiration—a true soldier of the Cross, willing and self-sacrificing. He faced the end with the splendid courage and devout faith that marked his every act in life.

### PARISH OF ALL SAINTS, DORCHESTER (BOSTON).

REVEREND CHARLES TILESTON WHITTEMORE. Died March 29, 1910, in Williamstown, Massachusetts, and was buried from this church, Friday, April 1st, the interment being in Woodlawn Cemetery, New York.

For twenty-two years Mr. Whittemore was rector of this parish, during which time the church grew rapidly in numbers and influence until it became recognized as one of the leading parishes in the diocese. The present magnificent church edifice was erected under his wise leadership to meet the needs of larger opportunities.

Possessed, to an unusual degree, of the power of winning the love and devotion of his people, fully persuaded of the divine mission of the Church, faithful in the least as well as the greatest duty, he gave himself freely, gladly, and wholly to the work of All Saints.

At least, when nature rebelled and refused to do more, bravely but with a breaking heart he relinquished his leadership, believing that in this way he could best serve his beloved parish.

We, the wardens and vestry of the parish of All Saints, Dorchester, Boston, desire to place on record our gratitude to Almighty God for the noble example set before us by this consecrated priest and of our hearty appreciation of the wonderful work he so lovingly accomplished.

### REBECCA JEFFERY KIDDER.

Died, November 5, 1909, in the communion of the Catholic Church, in St. Paul's parish, Owego, N. Y., REBECCA JEFFERY, aged 71 years, wife of the rector, the Rev. JAMES HOLWELL KIDDER. R. I. P.

She left three children, Maud of Owego, Hugh Kidder, M.D., of New York City, and Arthur Kidder, D.D.S., of Buffalo, N. Y.

## DIED

HAYES.—At his home, Madison, N. J., April 1, 1910, CHARLES HAYES, son of the late Jabez W. and Mary Antoinette (Taylor) Hayes of Newark.

WHITTEMORE.—THE REV. CHARLES TILESTON

WHITTEMORE, at Williamstown, Mass., March 30, 1910, in his 61st year; for twenty-one years rector of All Saints' Church, Dorchester, Mass.

HARVEY.—Entered into life eternal, on April 3, 1910, in the 56th year of his age, WM. GEORGE HARVEY, senior warden of All Saints' Church, Syracuse, N. Y., at which church the funeral was held, Wednesday, April 6th.

The strife is o'er, the battle done;  
Alleluia!

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial \$2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.: persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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## QUIET DAY AT ST. PAUL'S, BROOKLYN.

A Quiet Day will be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, Friday, April 22d, conducted by Rev. J. Morris Coerr. Ladies desiring to attend will kindly write to Miss E. A. CUMMINS, 411 Clinton Street, Brooklyn.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## THE LIVING CHURCH

## THE LIVING CHURCH

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R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square.

## BOSTON:

Old Corner Bookstore, 27 Bromfield Street.  
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## BALTIMORE:

Lycett Stationers, 317 North Charles Street.

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The Young Churchman Co., 484 Milwaukee St.

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LIVING CHURCH branch office, 153 LaSalle St.  
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A. R. Mowbray & Co., 28 Margaret Street,  
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elling, purchase THE LIVING CHURCH at such of  
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## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

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United States Inspector, Formerly Agent to  
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bility.* By W. J. Sparrow Simpson, Chap-  
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# The Church at Work

CORRECTION OF AN ADVERTISE-  
MENT.

ATTENTION is called to the advertisement of Hann-Wangerin-Weickhardt Co., on the first page of this issue. The same ad. appeared last week, but by a mistake in the mechanical department, the wrong cut was used, thus giving a false impression of this firm's ability to produce original designs.

THE MILWAUKEE CONVENTION OF  
THE L. M. M.

THE FACT that a most exciting city election was in progress on the opening day of the convention of the Laymen's Missionary Movement in Milwaukee probably had a deterrent effect upon the attendance, yet a body of over 800 Milwaukee laymen sat down to the banquet on the night of Tuesday, April 5th, in the Hippodrome; and notwithstanding the shouts of the newsboys anent the results of the election outside, gave rapt attention to the speakers. Several hundred women spectators also heard the speakers from the gallery. The Church was well represented in the gathering, Churchmen of all shades of opinion being present, one of the largest delegations being from All Saints' Cathedral. The banquet was opened with words of welcome by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, who also offered the invocation. Outside of the occasional emphasis of Protestantism in one of the speeches, there was little to which a Churchman could take exception. The keynote of the whole convention was "The Evangelization of the World in this Generation," announced by signs in yard-wide letters around the hall. Posters, badges, and buttons were utilized to reiterate the purpose of the meeting. The audience was a truly representative one, all classes and grades of society being present.

The first speaker was Francis W. Parker of Chicago. He pointed out the fact that the nations still outside the pale of civilization will obtain what culture they get from us. Therefore, he urged, the United States must offer them only the highest type of civilization, the kind synonymous with the propagation of Christianity. National pride should of itself be an impetus to foreign mission effort, and this will necessitate

world-broad thinking in money, political, and religious matters.

Mr. John W. Wood, corresponding secretary of the Church Board of Missions, took for his theme "Men and Missions." In a masterly speech he depicted the growth of the movement from its initial meeting in Cleveland and its wonderful and increasing progress. He said that this showed that men are as willing to get interested in religious work as women when there is really something to do, but they didn't care to dawdle over it or to be "religiously coddled," which accounted for the preponderance of women over men in churches. He declared that in the past too much was imposed upon the women of the congregations and that it was time for the male contingent to shoulder its share of the work. Manhood, he declared, means taking into ourselves the life of the Incarnate Son of God. This is a movement for men, for thoughtful men, for big men. When you pin down the man who does not believe in foreign missions, you will find that he does not believe in missions of any kind. Mission work is not work for hired men; it is work for God's sons. It is an opportunity for expressing the finest chivalry the world has ever known. He spoke of the missionary as being the advance agent of civilization, told of the labors of Livingstone, Hannington, and others, and quoted Froude as saying that all we call civilization is but the expanding power of the gospel of Jesus Christ. We are the product of the ages; what we have done is due to those behind us. The enterprise is a practical one, he declared, with which educational work goes hand in hand. He stated that it costs the Episcopal Church \$18 a year each for the support of the Church at home, and yet we expect to evangelize the world on 1 1/4 cents per head! The world will not be evangelized by the L. M. M. or by giving money, but by God. We believe in missions, because we believe in the Incarnate Son of God. Men may rise and work, but God watches forever, and we must watch with Him.

George Sherwood Eddy, a lay missionary from India, told of the great congregations of men who come out every night of the week to religious meetings in that country, and said that America cannot get such meetings out unless a base ball or football game is the

drawing card. He said that the men met for prayer at 5 A. M. every day before going to their work. "India will never overtake us on a material plane," he said, "but we shall never overtake India on a spiritual plane when once it has grasped Christianity."

The convention met on Wednesday morning in the commodious auditorium of the Grand Avenue Methodist Church, Rockwell Clancy of India presiding when "a survey of the world-field by missionaries from the front" was made. One of the speakers was the Rev. L. B. Ridgely of Hankow, China. He told of the conditions in that country, and predicted a national parliament for China, probably within five years. He told of the flourishing schools established there, of the fact that all opposition to Christianity had disappeared, and of the encouragement afforded them by the issuance of a decree by the prince regent, requiring the Bible to be translated into Chinese. At the afternoon session the speakers were Charles E. Bradt of Chicago, M. D. Eubank of China, and S. S. Hough of Dayton, Ohio, followed by an address to Germans on Foreign Missions by the Rev. F. W. Zeh of Elkhart Lake, Wis. "The Regeneration of Turkey" was discussed by John E. Merrill of Aintab, Turkey, at the night session and G. S. Eddy, India, spoke on "Missions as an Investment." He pleaded for more liberality in giving to the missionary cause.

True stories of adventure in heathen lands, preaching the gospel of Christ to teeming millions who have never heard His word, culminating in the unanimous adoption of resolutions pledging the various congregations of Milwaukee to increase donations to foreign missions by at least 50 per cent, marked the closing meeting of the convention, on Thursday night. The resolutions had been considered and adopted at meetings of the various communions represented at the convention. Their adoption was by way of confirmation of the action of the constituent bodies. The closing meeting was attended by a crowd of such proportions that the edifice was filled to overflowing. The Rev. Dr. John Henry Hopkins of Chicago spoke on the subject, "A Call to a Great Advance," and M. D. Eubank of China on "A Great Race With a Great Future." Following the set addresses of the evening many of the well known dele-

gates spoke for a moment on the lessons of the convention. Among those who responded was the Bishop of Milwaukee.

The sectional conference for the Church was held on Thursday in the parish hall of St. James' Church, being preceded by a luncheon, with a goodly number of men present. Bishop Webb presided. In his introductory address he told of the notable increase in the offerings of the department last year, but stated that there were yet many parishes that gave practically nothing to the cause, and told of the comparatively small amount per capita contributed for foreign missions in Wisconsin, making an urgent appeal for a better showing. The next speaker was the Rev. L. B. Ridgely of Hankow, China, his subject being, "What is the Church Doing in the Mission Field?" After giving a description of the general work of the Board of Missions in the domestic field, he told of the inadequacy of the force of priests and lay workers in foreign lands, especially in China, and of the nature of the work being done. The Rev. Dr. John Henry Hopkins, secretary of the Fifth Department, in a short speech which aroused great enthusiasm, told of what may be done for the cause by systematic effort, giving as an instance the record of St. Matthias' parish, Detroit, a church of but 228 communicants, where six laymen in the course of a canvass of six weeks obtained 128 subscriptions of 5 cents and 10 cents per week, resulting in a pledge by the Church for missions of \$620, while its apportionment was but \$32.60. He made an eloquent appeal to the Churchmen present to "go and do likewise," stating that it was the five and ten cent weekly systematic giving that gave the best results. On motion of the Rev. Frederick Edwards, rector of St. James' Church, resolutions were unanimously adopted which, in substance, recommended the appointment in every congregation of a strong missionary committee to make a personal canvass of each member; the adoption of an organized system of offerings, and commended the weekly offering system; that immediately following the convention a thorough canvass be made with a view to increasing the offerings for foreign missions by at least 50 per cent; and that the general coöperating committee be continued in a permanent organization. The speeches were necessarily very brief, owing to the limited time at the command of those present. The absence of Mr. John W. Wood was much regretted, but he had been compelled to leave for Chicago in the morning.

#### L. M. M. IN SEATTLE.

THE Laymen's Missionary Convention met in Seattle April 2d to 5th. The attendance at the opening banquet given in the Armory eclipsed every previous experience in this remarkable movement. More than two thousand men sat down to dinner and listened to the addresses afterwards. Nearly all the Seattle clergy took an active interest and at the Churchmen's Conference held at St. Mark's about the close of the convention it was pledged that Seattle would give one dollar per communicant for foreign missions instead of 44 cents as last year.

#### PAROCHIAL IMPROVEMENTS.

THE INTERIOR of Christ Church, Ansonia, Conn., has been beautified recently by the carving of the capitals of the eight pillars. Instead of the usual floral designs, symbolic figures have been used. The one near the pulpit represents Deific law. The central figure is a closed right hand of heroic size, emerging from a cloud effect, with the index finger erect. On either side of it are angelic figures in attitudes expressive of awe and reverence. Following down the length of the church, the second capital contains figures of

the Archangels Gabriel, Michael, Raphael, and Uriel. Separating the figures are fine shields bearing the respective symbols of the Archangels. The third capital represents Praise. One of the figures, with outstretched arms, is in the attitude of beating the cymbals. Another is playing the violin. The other two which complete this group are singers. The subject of the fourth capital is Thanksgiving. Of the four figures two are holding censers and the other two bear in their arms lighted



"PRAYER."

candles. Of the four capitals on the opposite side of the church, the one near the organ is a representation of music. Corresponding with the four Archangels on the opposite side, the next capital contains the symbols of the four evangelists, a man, a lion, an ox, and



FOUR ARCHANGELS.

an eagle, separated from one another by shields which contain, respectively, the individual symbols of St. Matthew, St. Mark, St. Luke, and St. John. On the next capital are four figures in attitudes of prayer, the subject intended to be represented. The subject of the last capital is Worship. The work was done under the direction of H. M. Congdon & Son of New York, by the sculptors, Lee O. Lawrie and A. H. Athens, of New Haven, Conn. The carvings were given as memorials of former members of the parish and bear the inscription of their names. To complete the furnishings of the church, the contract has already been let for the erection of a stone altar and imposing reredos. They are to be a gift to the Church from one of the parishioners in commemoration of the tenth anniversary of the rectorship of the Rev. E. B. Schmitt, which will occur on August 1st next, at which time it is expected that the gift will be completed and installed.

ON THE afternoon of Sunday, April 3d, the ceremony of turning the sod and blessing the site for the new Christ Church, Schenectady, N. Y., was held. The rector was assisted by the Rev. J. N. Marvin of Albany. The vested choir was present and sang appropriate hymns. It has been planned that the crypt of this church shall be finished and occupied and that the rest of the church will be completed later.

PLANS FOR the House of Rest which is to be erected at Swansea, Mass., and to which reference already has been made, are now being prepared by architects. It will contain twenty-five sleeping rooms on the upper floors, with large sitting rooms on the ground floor, a library, sun parlor, conservatory, and lounging room for men and women. The building will cost \$30,000 without the furnishings and will be endowed, so that the diocese will be under no expense to keep the place up.

THE TRUSTEES of the Cathedral at Baltimore, Md., have purchased an additional 100 feet fronting on Charles Street Avenue and running through to St. Paul Street, so that the whole property now comprises about five acres. Plans are now in the hands of the contractors for the completion of the crypt, the financial means having been furnished for the immediate pushing of this work.

THE CONTRACT has been awarded for the erection of a parish house in connection with the Church of the Good Shepherd, Oriskany Falls, N. Y. (the Rev. John T. Lewis, rector). A brass alms dish was blessed at this church on Easter day.

THE ORGAN in St. Paul's Church, Twenty-third Street, Washington, D. C., is being entirely remodelled and several new stops are being added.

A COMMODIOUS rectory has been erected for St. Barnabas' mission, Rumford, Maine.

#### A DECADE OF SERVICE AT ST. PAUL'S, INDIANAPOLIS.

THE RECTOR of St. Paul's Church, Indianapolis, Ind., the Rev. Lewis Brown, Ph.D., completed his tenth year of service there on Sexagesima Sunday. The services throughout the day were most beautiful and the attendance morning and evening was very gratifying. The statistics for the period are as follows: Receipts, \$108,000; services, 3,312; baptisms, 389; burials, 266; marriages, 186; calls, 10,957; confirmations, 580; present membership, 755, of whom 552 are communicants; working membership, 350. The anniversary gifts included silver, money, flowers, and other articles. The Daughters of St. Paul gave a reception in honor of the occasion, at which Bishop Francis and Mr. A. Q. Jones made appropriate addresses, to which the rector briefly responded. Lent was most fittingly observed in the parish, Good Friday brought out large congregations, while Easter Day taxed the church to the utmost; seventy-five per cent of the membership made their communions, and the offerings amounted to \$1,850.

#### IN MEMORY OF THE LATE REV. DR. INGLE.

THE PARISH committee which was appointed to arrange for a memorial to the late Rev. Osborne Ingle, D.D., for more than forty years rector of All Saints' Church, Frederick, Md., after having inspected a number of memorial windows in Baltimore, Washington, and Philadelphia, has selected a design furnished by a firm in Munich, Germany. It is called the "All Saints' window," and will be in three sections, finely colored, and finished in the highest style of ecclesiastical art. It will be placed in the south end of the church over the reredos. Besides this expres-

sion of affection by the parish, there will be a further memorial in the form of a permanent scholarship for the mission field of Hankow, China, which was specially near to the heart of Dr. Ingle, as it was there that his only son, Bishop James Addison Ingle, labored and died.

#### NOTABLE CONFIRMATION STATISTICS.

ON THE occasion of his recent visitation to St. Andrew's parish, Jackson, Miss., the Bishop of the diocese confirmed a class of 45 in the morning and 2 in the afternoon at Epiphany chapel, a mission under the care of St. Andrew's rector. The class was remarkable for several reasons. Of the 47, 34 were adults, 21 men and 13 women. Only 20 received Church baptism in infancy. Two were Roman Catholics, 1 Eastern Church, 2 Baptists, 1 Presbyterian, 2 Disciples, and 9 Methodists; 10 received adult Church baptism.

During the present rectorate of less than four years 184 have been presented for confirmation, of whom 129 were adults, 77 men and 52 women. This in a parish which four years ago numbered less than 450 communicants. Of the 184 confirmed during that period, 30 were Methodists, 11 Baptists, 4 Disciples, 2 Lutherans, 7 Presbyterians, 1 Eastern Church, and 6 Roman Catholics.

#### L. M. M. IN PORTLAND, ORE.

THE Laymen's Missionary Movement held one of its conventions in the city of Portland during the last week of March. The banquet was attended by over 1,000 men of all religious persuasions. Bishop Scadding presided and acted as toastmaster. The other sessions of the convention were held in a Baptist place of worship. The sectional conference of the Churchmen taking part in the movement was held on Thursday evening, March 31st, in St. David's parish house, and a resolution was passed with the purpose of increasing the offerings of the several parishes to missions to double the amount given before. On the whole, the convention was an inspiration and an uplift, and the after effects should be lasting.

#### CHURCH CONSECRATED AT MERIDIAN, MISS.

ST. PAUL'S CHURCH, Meridian, Miss., having paid off all indebtedness, as announced in THE LIVING CHURCH several weeks ago, was consecrated by Bishop Bratton on the First Sunday after Easter, the other clergy present being Archdeacon George Gordon Smeade, the Rev. W. M. Green, the Rev. DeB. Waddell, rector of the Church of the Mediator, Meridian, and the rector, Rev. W. P. Witsell. A reception to the Bishop and other clergymen was held on Monday evening, April 4th, at which, in addition to the clergy above mentioned, the Rev. L. W. Rose of St. John's Church, Laurel, was present. The edifice was erected in 1903, a churchly structure built on the graceful lines of the Old Gothic, and is well equipped with a fine organ and many beautiful pieces of furniture.

#### BISHOP WHITEHEAD ON CONDITIONS IN PITTSBURGH.

THE BISHOP of Pittsburgh has issued the following letter to the clergy of that city relative to political and social conditions prevailing there:

"My Dear Reverend Brother:—The present condition of our city is our common disgrace. We all lament the vice and graft which have been exposed. No doubt we have all expressed our indignation and shame and sorrow in manner more or less public.

"But the pulpit is charged by prominent

business citizens with timidity and time-serving. We are, in a way, challenged to let our people and the community know where we stand. And indeed there is need for prophets who shall give warning, and call to repentance, justice and righteousness. Our people also need to understand the situation of affairs, and their duty of the hour.

"In view of all this, I appoint for our churches of Allegheny county, Sunday, April 10th, the second after Easter, as a day on which to preach sermons on civic righteousness, on true patriotism, on corporate repentance and confession, on individual and social purity, intemperance, and political chicanery, graft, and fraud, on the high duties of citizenship—on any topic, indeed, which bears upon the present deplorable situation.

"Faithfully, your Bishop,  
"CORTLANDT WHITEHEAD."

Easter Tuesday, 1910.

Special psalms, hymns, and lessons were appointed and special prayers set forth for the occasion, and it was recommended that the offerings be given to any of the organizations for the suppression of vice and the assistance of civic reform.

#### A NOTEWORTHY WORK.

AFTER TEN years of devoted and self-sacrificing work, the Rev. Dr. J. H. McKenzie, principal of Howe School, Howe, Ind., now gives up the parish at Sturgis, Mich. It is scarcely too much to say that this promising parish is the gift of Dr. McKenzie to the diocese. Each Sunday he drove over from Lima, a distance of six miles, and held an afternoon service until the increase in the congregation warranted morning and evening services. The work was constantly in his charge, though he often had to send lay readers from Lima to assist him. During these ten years a fine church has been erected, furnished with Churchly chancel and sanctuary necessities and equipped with a pipe organ and other furnishings. A good sized parish house has also been built, and there is a lot for a rectory. All this property is practically paid for, and may be considered a contribution of Dr. McKenzie to the diocese, as he has been paying back into the property of the parish all the salary the people have regularly paid him and all the stipend he has received from the diocesan Board of Missions. Now that the work is self-sustaining, Dr. McKenzie feels it best that the people go forward in their Churchly growth under the rectorship of a clergyman who can give all his time to the work.

#### DEATH OF JUDGE WILLIAMS.

JUDGE GEORGE H. WILLIAMS died at his home in Portland, Ore., on the morning of April 4th, having passed away without any serious illness, aged 87 years.

Few men have had a more honorable career or were as much loved by all classes. Judge Williams was a devout Churchman and a member of Trinity Church, Portland. He was born in New York state, graduated from Onondaga Academy in 1844, and was admitted to the bar. He moved to Iowa and was elected judge in 1847. In 1852 he was one of the electors who placed Franklin Pierce in the presidential chair. He was appointed Chief Justice of the territory of Oregon in 1853. He was elected United States senator in 1854 and while in congress was a member of the commission which framed the treaty between Great Britain and the United States. President Grant made him attorney-general in his cabinet in 1871, and he served until 1875, when he retired to private life. He later was made mayor of Portland and served two terms. He was called "The Grand Old Man of Oregon" and no man ever made a deeper impression on the times nor contributed more to the history of the state.

#### NEW LIBRARY FOR KENYON COLLEGE.

PLANS FOR the new library for Kenyon College, Gambier, Ohio, to be erected on the site of Hubbard Hall, recently burned to the ground, have been accepted by the board of trustees. The structure is designed to rise on noble and worthy lines and to provide for present and reasonable future needs. The estimated cost is from \$40,000 to \$45,000, of which sum rather more than half is already arranged for. An authorized appeal is made to the alumni of Kenyon for at least \$20,000, and should the result prove successful the building will be known as the "Alumni Library." The exterior walls will be constructed of white sandstone laid in broken ashlar courses and the beautiful proportions and fine lines of the proposed building will appeal to every eye. A central hall opens at the south into the magazine reading room, at the north into the librarian's room for cataloguing, and at the east into the main reading room, which will be two stories in height, with great Cathedral glass windows at north and south ends. In this room the ceiling will be of dark oak with Tudor trusses and panels, so that the general effect will resemble an English college hall. On the second floor, reached by stairs from the central hall, is a large room in which meetings of trustees, faculty, and Alumni associations may be held, and two seminar rooms in which professors may meet classes of advanced students in close proximity to the library shelves.

#### LAY WORK FOR CHURCH EXTENSION.

CHURCH LAYMEN of more than forty cities and groups of towns have recently entered upon study of conditions in their respective cities with the aim of seeking how they may help Bishops, Archdeacons, and rectors in parish and mission support, in Church extension in suburbs of growing towns, and in meeting apportionments to the Board of Missions.

The work of laymen in Pittsburgh, Buffalo, Louisville, New York, Baltimore, and some other cities for Church extension is familiar, but these laymen have recently broadened the scope of their work. Laymen in additional cities have taken steps toward the holding of conferences at early dates, most of them in the early autumn, just before or just after the General Convention, when missionary Bishops and missionaries will be available as speakers.

In twelve cities some progress has been made toward these conferences. They are Boston and Worcester in New England; Brooklyn, Newark, Syracuse, Utontown, and Erie in the East; Cleveland, Evansville, Terre Haute, and St. Louis in the Middle West, and Charlestown and Lynchburg in the South. In some of these cities only tentative plans have been made, while in others, like Evansville, Erie, and Syracuse, systematic work has been begun.

Summer conferences of laymen this year are planned for Cambridge, Raleigh, Richfield Springs. At Cambridge a committee meeting is to be held at the end of this month to determine date and programme, but the aim is to continue the plan started last year, when eighty laymen attended. The first meeting was held in connection with the regular Summer Conference at the Theological School there, but attendance at the latter is certain to be so large this year that some other date will have to be chosen. It is likely that it will be a week-end, Friday to Sunday, and held at the Cambridge School as last year. The trustees have offered the school for the purpose.

The Raleigh Conference takes place in June, at St. Mary's School, which is ad-

mirably adapted to the purpose, and is for the clergy and laity of the two Carolinas. Bishop Kinsman of Delaware will be the leader in the educational work. The trustees of the school, through their generous act in inviting at least 175 men for a week, have made this beginning possible.

The date for the Laymen's Conference at Richfield Springs will be the end of August to Labor day, and prominence will be given to the immigrant, Sunday rest, labor problems, and work for boys. In all of these laymen's meetings, however, missions will have prominent place. By this term is meant not merely Church extension at home, but the whole missionary problem in the parish, in the diocese, and in the world.

Many parishes are adopting the group plan, and many more are studying it. Instead of committees appointed to raise money for special purposes, permanent distribution of labor in the parish is provided by this plan. St. Bartholomew's parish, New York, has formed its younger laymen into a group, and they have undertaken the support of a medical missionary in Tokyo, under the Board. But they and others go farther than the raising of money. They spread information. Their aim is to raise apportionments, not to foreign missions only, but to all missionary causes having claims upon the parish, and to do so without expense to societies having the causes in hand. Other parishes that are studying the plan with a view to its introduction include St. Luke's, Scranton; Trinity Cathedral, Cleveland; St. Peter's, Port Chester, and St. George's, New York. The last named has already adopted some parts of it, and Christ and Good Shepherd parishes, Raleigh; St. Margaret's, New York; Intercession, New York, and others have it in operation.

In former years denominational summer conferences, older and better established, have been able to offer normal courses of instruction to mission study class leaders as the Church Summer Conference could not do. This year, however, the Conference on Church Work at Cambridge, July 9th to 24th, will be quite equal to others in this important respect.

#### THE NATIONAL MISSIONARY CONGRESS.

A PROVISIONAL programme has been issued of the Men's National Missionary Congress, which will assemble in Chicago on May 3-6. The whole field of missionary effort will be covered by able speakers, among whom are noted the Bishop of Chicago, the Coadjutor Bishop of Virginia, Mr. Silas H. McBee, Mr. George Wharton Pepper, Dr. William J. Schieffelin, Mr. Burton Mansfield, Mr. Clement Chase, Mr. John W. Wood, and other distinguished clerical and lay Churchmen.

#### MEMORIALS, BEQUESTS, AND GIFTS.

HOLY TRINITY CHURCH, Gainesville, Fla., received some handsome gifts for Easter. On Easter morning at the early celebration the rector, the Rev. Thomas A. H. Burke, consecrated a massive pair of Eucharistic candlesticks, made by Gorham, New York; also a pair of vesper lights made by Geissler, New York. The donors of these handsome ornaments were Miss Tebau, principal of the diocesan girls' school, located at Gainesville, and Miss Thomas, assistant principal. Other substantial gifts were a handsome hand-carved antique oak pulpit, clergy stall, and *prie dieu*, now being made by the Fond du Lac Church Furnishing Co., which also made the altar, reredos, and sanctuary furniture. The pulpit and stall are to be consecrated on the first Sunday in May; they are the gift of Mrs. Phillips of Jacksonville, in memory of her husband, Dr. Phillips, and her two daughters. The Rev. Mr. Burke consecrated a lit-

tle while ago a handsome sterling silver Communion service, made by Gorham for St. Clement's chapel, Lloyd, Fla., a mission where Mr. Burke went to hold a service and found without these necessary articles. The service was given in memory of Mrs. Whitfield, wife of General Whitfield, and one of the most prominent women in the diocese. The gift was made by Mrs. Whitfield's daughter and grand-daughter, who reside at Lloyd.

GIFTS MADE to St. Paul's church, East St. Louis, on Easter Day were as follows: A handsome altar of quartered oak inlaid with brass emblems, matching the super-altar, which was given by the same donor, Mr. H. B. Wharton; a massive brass font-cover, given by Mr. H. J. Elliot, in memory of his mother; a handsome brass processional cross, given by Mr. Charles A. Wall, in memory of his sister; and a nicely embroidered altar-frontal of silk and gold, given by the Altar Guild. The above gifts, in addition to the brass pulpit, lectern, and altar-rails, mentioned in other issues of THE LIVING CHURCH, with the costly chancel ornaments makes this church now compare favorably in richness of furnishings with any in the country.

BY THE WILL of the late Elizabeth Dwight Woolsey Gilman, widow of the first president of Johns Hopkins University, St. Paul's parish, Baltimore, is to receive \$10,000. Of this, \$5,000 is to be devoted to the work of St. Paul's chapel, and a portion of the remainder is to be used to erect a memorial altar to Mrs. Gilman in a side chapel in St. Paul's Church.

AT EASTER two handsome windows were placed in St. James' First African Church, Baltimore (the Rev. George F. Bragg, Jr., D.D., rector). One was the gift of the St. Agnes Guild of the Junior Auxiliary, specially commemorating the young girls of the parish who have entered into life eternal. The other was a "thank-offering to God" from one of the most faithful of the women workers of the congregation.

A FLEMISH oak altar and reredos have been given to St. Barnabas' Church, Denver, Colo. (the Rev. Charles Marshall, rector), which will be installed and blessed on Whitsunday.—TWO HANDSOME windows have been placed in the chapel of Our Merciful Saviour at the Oakes Home, in memory of two great benefactors of the home, Mrs. William F. Cochrane and Mrs. Eddy-Smith. The windows are on either side of the chancel and were the gifts of friends in grateful remembrance of the great interest and help given in years past by these two devoted women.—A BRASS altar rail was given as a memorial at the mission at Hugo, which is under the care of the Archdeacon.

ST. PETER'S Church, Dansville, N. Y., receives a bequest of \$6,000 under the will of Charles J. Bissell, late a well-known lawyer of Rochester. This sum is to be used for a new church building, in memory of the donor's mother, the family having formerly resided in that village and having been for many years active in the parish. The present building is of wood, erected in 1846, and is said to be unusually neat and attractive.

AT ST. BARNABAS' Church, Troy, N. Y., the Easter observance was the best ever held, 205 communions being made. A handsome and costly Paschal candlestick of brass was given; also a set of brass candlesticks for the altar of the Lady chapel of the church, in memory of Rev. Pelham Williams, D.D., the first rector of the parish.

THE MEMBERS of the Altar Guild and the "Busy Bees" Society presented on Easter Day to St. James' Church (Irvington), Baltimore, a handsome brass book stand for the altar. Two members of the congregation also donated a beautiful white silk frontal for the altar; and a white silk burse, some em-

broidered altar linen, and two very handsome velvet portico curtains were also received.

A PAIR of seven branched vesper lights was presented to the Church of the Heavenly Rest, Norwood, Ohio, by Mrs. E. H. Lovell at Easter. The offering at the church on Easter Day was the largest in its history and 90 per cent of the communicants received the Blessed Sacrament.

ASCENSION CHURCH, Washington, D. C., will have this month a handsome altar and reredos in memory of Bishop Satterlee. The altar itself has been given by two of the late Bishop's friends; the reredos by another, while the stone work carried all around is the gift of several friends through the Church guild of the parish.

#### THE 1910 CHURCH CONGRESS.

SOME CHANGES in the programme of the Church Congress, which meets in Troy, N. Y., May 10-13, have been made. The Holy Communion will be celebrated on Tuesday morning, and the Rt. Rev. Dr. Lloyd will deliver an address on that occasion. The following is the official list of topics, writers, and speakers, as finally adopted by the committee; it is printed through the courtesy of the Rev. Dr. G. A. Carstensen, Secretary, Riverdale-on-Hudson, N. Y.:

TUESDAY EVENING, MAY 10TH.  
Topic I.—"The Individual and the Common Interests in Society."  
Writers: Rev. Philo W. Sprague, Rev. Edmund B. Niver.  
Speakers: Mr. Alex. Irvine, Mr. Henry A. Bull.

WEDNESDAY MORNING, MAY 11TH.  
Topic II.—"The Teaching of the Old Testament to Children."  
Writers: Rev. E. A. Dodd, Ph.D., Rev. F. B. Carter.  
Speakers: Dr. Walter L. Hervey, Rev. Berryman Green, D.D.

WEDNESDAY EVENING, MAY 11TH.  
Topic III.—"The Church of To-day as a Factor in Human Progress."  
Writers: Everett P. Wheeler, Esq., Rev. W. W. Battershall, D.D.  
Speakers: Rev. E. deF. Miel, Rev. Carroll Perry.

THURSDAY MORNING, MAY 12TH.  
Topic IV.—"Architecture as an Expression of Religion."  
Writers: Mr. R. A. Cram, Mr. Charles R. Lamb.  
Speakers: Rev. E. M. Stires, D.D., Prof. Alex. B. Trowbridge.

THURSDAY EVENING, MAY 12TH.  
Topic V.—"The Formative Influence of a Democracy upon the Christian Church."  
Writer: Rev. W. H. van Allen, D.D.  
Speakers: Hon. John K. Sague, Mr. Thomas Ewing, Jr.

FRIDAY MORNING, MAY 13TH.  
Topic VI.—"Revivals and Culture in Religion."  
Writers: Rev. A. B. Kinsolving, D.D., Rev. H. C. Robbins.  
Speakers: Rev. Floyd W. Tomkins, D.D., Rev. B. W. R. Taylor, D.D.

FRIDAY AFTERNOON, MAY 13TH.  
Topic VII.—"The Moral Limits of Prayer."  
Writers: Rev. B. S. Sanderson, Rev. Herbert Shipman.  
Speakers: Rev. R. R. McG. Converse, D.D., Rev. Walter deF. Johnson.

#### DEATH OF MRS. E. P. BROCKWAY.

MRS. SUSAN M. BROCKWAY, wife of Mr. Edward P. Brockway, died at her home in Hartford, Conn., on Sunday, the 10th inst. Mr. and Mrs. Brockway were old residents in Wisconsin, residing in their early married life at Ripon. Removing to Milwaukee upwards of 30 years ago, they became closely associated with the Church work at All Saints' Cathedral, where Mrs. Brockway was always deeply interested. Two years ago, they removed to Hartford, Conn., to be with their son, who had preceded them by a year or two. Mrs. Brockway's death brings sorrow to her Wisconsin friends, where she was best known. She is survived by her husband and son, William S. Brockway. Their only daughter—Mrs. O. W. Wight—died about

fifteen years ago. Mrs. Brockway's body was interred at Ripon on Thursday in the family burying lot, where her daughter also lies. Sympathy deep and tender goes out from sorrowing hearts to the afflicted family.

#### DEATH OF THE REV. JAMES H. SMITH.

The Rev. JAMES HOYT SMITH, died at his home, Woodhaven, Long Island, on Sunday, April 10th, aged 88 years. The funeral services will be held at Grace church, Jamaica, on Tuesday. He was especially well known in the middle west, being canonically connected with the diocese of Fond du Lac, and having been formerly connected with St. Paul's Cathedral.

#### BISHOP DOANE ILL.

BISHOP DOANE fainted at a confirmation service in St. John's Church, Troy, N. Y., on Sunday morning. His physicians say that his condition is not serious.

#### ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

Cathedral Men's Club Organized.

THE MEN'S CLUB of All Saints' Cathedral was organized at a dinner held in Keeler's Hotel, Albany, on Wednesday evening, April 6th. About seventy men were present and after the dinner Mr. Frank B. Gilbert introduced the speakers. Addresses were made by Bishop Nelson, Dr. Erastus Corning, Col. Edward Bowditch, District Attorney Sanford, and Mr. Arthur T. Palmer. The speeches afforded conclusive evidence of the enthusiasm and hopefulness with which this organization has begun its work, and the meeting indicated the determination of the men of the Cathedral to extend its influence and usefulness throughout the community. Under the wise and conservative leadership of Canon Brookman, the Cathedral promises to be an effective power in the city and diocese, and the Men's Club will be a powerful agency in accomplishing this result.

#### BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Resignation of Archdeacon Thompson.

ARCHDEACON B. F. THOMPSON having resigned and accepted the rectorship of Christ Church, Dover, Del., the Archdeaconry of Reading will meet in Christ Church, Reading, April 25th and 26th, to fill the office for the unexpired term. Archdeacon Thompson will keep the twenty-fifth anniversary of his ordination to the priesthood on July 1st of this year. All but six months of this ministry has been spent in the diocese of Central Pennsylvania, now Bethlehem, and the Archdeaconry of Reading, the last seven years as Archdeacon, and the last three also as general missionary.

#### COLORADO.

CHARLES S. OLMFSTED, D.D., Bishop.  
Easter Day in Denver.

THE WEATHER on Easter Day was ideal in Colorado, and the various churches were taxed to their utmost seating capacity. Large offerings in Denver were: the Cathedral, \$1,900; St. Barnabas', \$1,000; St. Mark's, \$1,200; Our Merciful Saviour, chapel at the Oakes Home, \$2,000. Of this amount \$1,500 was given for charity work. At St. Mark's, 60% of the 750 communicants made their Easter Communion and the Sunday school offering was \$200.

THE Bishop of the diocese has accepted an invitation to preach the baccalaureate at the State Normal School, Greeley, on June 5th.

## THE LIVING CHURCH

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

St. Ambrose's Mission, Antigo.

WHILE St. Ambrose's mission, Antigo, is yet carrying a large debt as a result of the extensive building it has been engaged in for the past three years, still reports show it to be in a flourishing condition. A constant increase in attendance in reported, and the pledged offerings are rapidly increasing in number and amount. A special offering taken on Easter Day totalled \$928. This amount later was added to, so that the Easter offering was an even \$1,000, which was the amount asked for. A newly organized branch of the Woman's Auxiliary sent out its first box in Holy Week, valued at \$30.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.  
Church Consecrated at Camp Hill—Archdeaconry Meeting.

ON TUESDAY, April 5th, Mount Calvary Church, Camp Hill, was consecrated by the Bishop of the diocese. The instrument of donation was read by Mr. H. E. Harvey of the local vestry, and the letter of consecration was read by the Rev. Leroy F. Baker, general missionary of the diocese.

THE ARCHDEACONY of Harrisburg met in St. John's Church, Lancaster, April 5-6. Nearly twenty-five of the clergy were present. The business was chiefly of a routine nature. Special features were an address on "Church Extension" by the Rev. Dr. Duhring of Philadelphia and a paper on "David Livingstone" by the Rev. W. H. Overs.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.  
Excellent Record of an Atchison Sunday School—Notes.

THE SUNDAY SCHOOL of Trinity Church, Atchison (the Rev. Francis S. White, rector), has given over one-fifth of the \$1,000 asked for from the Sunday schools for general missions. The Easter offering of this parish was for the salary of a deaconess.

RECENTLY the annual meeting of St. Paul's Church, Clay Center, was held and the minister's salary was increased and orders given for considerable improvements on the fabric.

AT ST. TIMOTHY'S Church, Iola, the walls of the sanctuary and choir have been redecorated and a fine oak reredos, the gift of Mrs. M. Lamar, was in place on Easter Day.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.  
Progress of St. Luke's Church, Anchorage.

RECENT changes and improvements reported at St. Luke's Church, Anchorage, are the holding of a regular morning service every Sunday, the inauguration of a Sunday school, and the installation of a new pipe organ.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.  
Critical Illness of Rev. John J. Harrison.—Other Personal and Parish Notes.

SUFFERING from the effects of a shock which has partly paralyzed him, the Rev. John Jay Harrison is critically ill at the home of his daughter, Mrs. G. T. Lewis, Sag Harbor. Mr. Harrison had retired from active service, and for years was rector of Christ Church, Sag Harbor, and for nearly half a century principal of the Union School.

MR. CHARLES W. WALKER, for nearly twenty-five years the organist of the Church

of the Messiah, Brooklyn, was completely prostrated by a nervous breakdown just before the morning service on Sunday, April 3d. The physicians say that the aberration has been caused by overwork, and predict that a rest in a private sanitarium will restore him.

ST. ANN'S Parish Guild in connection with the United Societies of St. Ann's Church, Brooklyn, N. Y., arranged for a reception to the rector, the Rev. C. Campbell Walker, and Mrs. Walker, in the parish house on Tuesday evening April 12th, which was largely attended. Miss Anna M. Kerr was at the head of the reception committee, and was assisted by the officers of the various parochial organizations.

GRACE CHURCH, Brooklyn Heights, reports an Easter offering of nearly \$11,000 for missions. The Rev. Dr. Wrigley, rector, inaugurated the policy last year of devoting all Easter Day offerings to missionary objects. It was very successful, but the amount this year is twenty-five per cent larger than last year.

HARRY T. PIERSO, of the Brooklyn police, died at his residence on Friday, April 8th. He was forty years old and is survived by his widow. The funeral services were conducted by the Rev. Duncan M. Genns, rector of St. Thomas' Church and chaplain in the police department, on Monday afternoon. Interment was made in Evergreen Cemetery.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.  
St. John's Church, Los Angeles, Free From Debt.

THE RECTOR and congregation of St. John's Church, Los Angeles, are rejoicing over the fact that money has been raised to cancel the last of the long standing church debt. A report to this effect has just been made by the Rev. Lewis G. Morris, rector of the parish, who stated that the Easter collection had amounted to \$3,142.95. When Mr. Morris took charge of the parish five years ago, there was a debt of \$10,500 on the property. In conjunction with the parishioners he has worked diligently for the lifting of this burden. Not only will all incumbrance be cleared away, but all except \$150 of the \$1,700 required for the Church for missions this year has been raised. The Sunday school, which has almost doubled in numbers in the past six months, gave \$350.58 for missions Easter Day. The number of communicants is now about 700, having nearly doubled in five years.

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**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

**Christ Memorial Church, Mansfield, Now Self-Supporting.**

AT THEIR Easter meeting, the vestry and congregation of Christ Memorial Church, Mansfield, after forty-four years of missionary aid, resolved to make the parish self-sustaining. They called the Rev. Charles Thorp to be their first rector and he has accepted. Mr. Thorp has labored for the Church in Mansfield twelve years as missionary priest. On Wednesday, March 31st, the rector celebrated his 72d birthday with a reception at the rectory, and on the morning of that day he received a handsome gold ebony cane as a mark of love and esteem from his parishioners.

**MAINE.**

ROBT. CODMAN, D.D., Bishop.

**Farewell Reception to the Rev. I. C. Fortin.**

ON THE EVE of his departure to assume the rectorship of St. James' Church, New Bedford, Mass., the members of Trinity parish, Lewiston, gave a farewell reception to the retiring rector, the Rev. Ivan C. Fortin, and Mrs. Fortin, and presented Mr. Fortin with a gold watch and a signet ring.

**MARYLAND.**WM. PARET, D.D., LL.D., Bishop,  
JOHN G. MURRAY, D.D., Bp. Coadj.**Clerical and B. S. A. Gatherings—Death of Mr. J. E. Carr.**

AT THE last meeting of the Clerical Association of Baltimore, held at the parish house of Emmanuel church, April 4th, the Rev. Wm. M. Grosvenor, D.D., rector of the Church of the Incarnation, New York City, read a very suggestive paper on "Things Essential and Non-Essential to Church Unity."

AT THE regular meeting of the Baltimore Assembly, B. S. A., held April 5th at the Church of the Holy Trinity, addresses were made by the Rev. J. Poyntz Tyler, rector of St. John's Church, Hagerstown, and Mr. H. S. T. White, recording secretary, on the subject, "Should the Church Administer to the Temporal Pleasures of the People?"

MR. JAMES E. CARR, JR., a well-known lawyer and for more than twenty years an examiner in the Circuit Court of Baltimore, died April 3d. Mr. Carr, besides being a prominent member of several fraternal organizations, was a most faithful Churchman, a member of the vestry of the Church of the Prince of Peace, Walbrook (Baltimore), and, until prevented by ill health, an active worker in the Laymen's Missionary League and the Brotherhood of St. Andrew.

**MASSACHUSETTS.**

WM. LAWRENCE, D.D., LL.D., Bishop.

**Marriage of the Rev. E. H. Cleveland.**

THE REV. EDWARD H. CLEVELAND, rector of the Church of Our Saviour, Middleboro, was married on April 4th to Miss Mary Louise Dorrance, also of Middleboro. The ceremony was performed by the Rev. Reginald H. Coe of Belmont.

IN OUR correspondent's report of Good Friday services, it was stated that the Three Hours service was held in St. Paul's church Boston, "for the first time." Members of the congregation ask for a correction, saying that the late Rev. W. H. Falkner held the Three Hours' service for two years in succession. We are pleased to correct the statement.

**MICHIGAN.**

CHARLES D. WILLIAMS, D.D., Bishop.

**Death of Mrs. Charlotte Hall.**

MRS. CHARLOTTE HALL, mother of the late Rev. Frederick Hall, died at her home in

Dryden on March 28th. The funeral was held on the 31st in St. John's Church, the Rev. W. R. Blachford of Caro, missionary in charge, officiating. Mrs. Hall has been for nearly twenty years a devoted and faithful member of the little mission congregation, always loyal, and ready with a word or deed of encouragement. She gave the lot for the church, and many years ago, before even knowing the Church, gave the Methodists the lot on which their meeting house stands. Her son first became interested in the Church while teaching school at Otter Lake, Mich., was baptized there, and at once became a candidate for orders. After his ordination he was a priest of this diocese for some time. The mission at Dryden was organized largely through his influence. A pleasing result of his coming into the Church was the baptism in Grace church, Lapeer, of his aged mother, two sisters, and a brother, administered by himself.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**Addresses on Missions at Grace Church, Newark—Service for Acolytes—Notes.**

A MEETING of men from the House of Prayer, St. Alban's, St. Andrew's, St. Matthew's, Newark, and Trinity Church, Irvington, N. J., to hear about the various phases of the Church's mission work, was held in the parish house of Grace Church, Newark, on Tuesday evening, April 6th. At least 75 men were present besides the clergy. The cause of diocesan missions was presented by the Rev. Dr. George S. Bennett, the Rev. Dr. Joseph N. Blanchard made an address on domestic missions, and Mr. William Fellowes Morgan spoke on foreign missions.

THE ACOLYTEES of Grace Church, Newark, invited a number of local parochial acolytes to join with them in a solemn Evensong and sermon on Wednesday evening, April 6th. About thirteen clergy and ninety-six visiting acolytes were in procession with Grace Church acolytes and the full choir. The Rev. Alonzo C. Stewart preached on the evidential value and the source of strength in the public celebrations of the Holy Eucharist. The church was crowded with worshippers.

A SUNDAY SCHOOL convention of the diocese of Newark, planned by the Diocesan Sunday School Commission, will be held in Trinity Church, and its chapel, in Newark, on Wednesday afternoon and evening, April 20th. A very interesting and instructive programme has been arranged. Prominent among the speakers will be the Rev. Dr. Duhring of Philadelphia.

THE AGGREGATE attendance at the Lenten noon-day services in Trinity Church, Newark, under the auspices of the Brotherhood of St. Andrew was almost exactly 4,000; an average of about 100 at each service.

A VERY desirable lot at the corner of Pierson and Centre streets, Orange, has been purchased for the parochial mission to colored people, Epiphany chapel, by Grace Church (Rev. Charles T. Walkley, rector). This work is prospering under the Rev. George M. Plaskett. Ninety communicants received at the 6 o'clock service on Easter morning.

**OLYMPIA.**

FREDERICK W. KEATOR, D.D., Miss. Bp.

**Gifts of the Seattle Auxiliaries—Other Items of News.**

THE UNITED Auxiliaries of Seattle as a portion of their Lenten work presented chaste brass alms basins to St. John's, Puyallup, and All Saints', Seattle. The latter congregation cancelled all its indebtedness at Easter. The same liquidation of debt is true of St. Clement's, Seattle. All Saints', Dunlap, was

the recipient of a new font as a special Easter offering.

TRINITY CHURCH, Seattle, had a mystery play upon the Passion of Our Lord presented in the parish church on Easter Tuesday. The play was written by Mr. Vincent Gowen, the 17-year-old son of the rector. A large congregation witnessed the presentation.

OWING to increased demands for pastoral work in St. Mark's, Seattle, the rector, the Rev. E. V. Shayler, has by action of the vestry been authorized to procure clerical assistance. A curate will begin work in the parish May 1st.

NOONDAY services were for the first time held in Tacoma during Holy Week and were fairly well attended. The Bishop and the local clergy were the speakers.

**SOUTH CAROLINA.**

WM. A. GUERRY, D.D., Bishop.

**Annual Service at the Goose Creek Church.**

THE ANNUAL service which was held in St. James' Church, Goose Creek, on April 3d was of more than usual interest inasmuch as the Rt. Rev. William A. Guerry, D.D., had consented to preach the annual sermon. The large crowd which goes every year from Charleston and the neighboring places to attend this service tells of the interest this historic spot has for the many who love to attend the one service of the year in this old parish church, which has outlived the congregation which used to attend services there but still holds the affection of many who are interested in keeping up the organization of the parish. There are very few who live now

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in the immediate vicinity and so no attempt is made to have more than the one service each year. This annual pilgrimage is made by great numbers, many of whom are never able to get inside of the church for the service but stand on the outside of the building in the historic yard around the church. It was estimated that the train from Charleston carried between five and six hundred people and many others went by different conveyances.

**SOUTHERN OHIO.**  
BOYD VINCENT, D.D., Bishop.  
Personal.

THE REV. EDMUND A. NEVILLE, rector of the Church of Our Saviour, Cincinnati, is spending a few days at Atlantic City for rest and change.

**SPRINGFIELD.**

EDWARD W. OSBORNE, D.D., Bishop.

Happy Easter at St. Paul's, East St. Louis.

THE SECOND celebration of the Holy Eucharist at St. Paul's Church, East St. Louis, on Easter Day was signalized by the advent of a new vested choir of thirty-four voices, and a record offering was given. At this service the edifice was crowded to the doors. Many gifts were received, a record of which will be found under the appropriate heading.

**VERMONT.**

A. C. A. HALL, D.D., Bishop.

Burlington District Auxiliary Meets at Middlebury.

THE WOMAN'S Auxiliary of the Burlington district held a meeting at St. Stephen's Church, Middlebury, on Thursday, April 7th, Miss A. T. Smith, vice-president, presiding. Besides the usual services and the ordinary business, a sermon was delivered by the Rev. Dr. Bliss of Burlington, and addresses given by the Rev. D. L. Sanford of Hardwick, diocesan missionary; Mrs. John Henry Hopkins, late president of the Chicago branch of the Auxiliary, on the United Offering; by the rector, the Rev. F. M. Wilson; by Miss C. R. Wheeler, president of the Vermont branch; and the Rev. Mr. Weeks of Shelburne and the Rev. Dr. Bliss. The Rev. Dr. Graves of Burlington was also present. The attendance was good, considering the short notice given of this meeting. Mrs. Hopkins is engaged to address the women of St. Paul's parish, Burlington, on Monday, the 11th inst. The Easter offering of this parish was some \$1,500, mostly for the rebuilding of the chapel and parish house.

**WASHINGTON.**

ALFRED HARDING, D.D., Bishop.

Epiphany Church Home Dedicated—General and Personal Notes.

THE NEW chapel in the Epiphany Church Home, which has been moved from H Street to Massachusetts Avenue, almost adjoining Ascension church, was dedicated recently by Bishop Harding. The Bishop, Dr. McKim, and the Rev. J. Henning Nelms made addresses, the latter expressing pleasure at having the Home in his parish.

A DEFINITE date having been set for the Tri-Diocesan Convention of the Brotherhood of St. Andrew, which is to meet at Christ Church, Baltimore, it has been decided to hold a special meeting of the Washington Junior Assembly on April 25th at the episcopal residence.

THE REV. WILLIAM TAYLOE SNYDER, rector of the Church of the Incarnation, Washington, who has been far from well for some weeks past, will leave next week for Atlantic City, the services during his absence being cared for by the Rev. W. Williams of Atlantic City.

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## WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Death of Mr J. Davidson Burns—The Church  
and the L. M. M.

MR. J. DAVIDSON BURNS, one of the lay members of the Standing Committee for many years, and senior warden of his parish, St. Luke's, Kalamazoo, departed this life April 2d at an advanced age. He was well known all through the diocese, as he was a prominent and devoted Churchman as well as a public spirited citizen. From the date of the organization of the diocese in 1873 he has ever been actively devoted to the Church's interests. Rarely has he been absent from a diocesan convention since that time, and for the most of the General Conventions of the Church he has been a lay delegate from this diocese.

INTEREST seems to be increasing all through the diocese and in every congregation regarding the Laymen's Missionary meetings to be held in Grand Rapids April 16th to 18th. The Church of this city will be prominently identified with the movement, Judge Stuart and other Churchmen having places on prominent committees. At both Grace Church and St. Mark's missionary services will be held on Sunday, April 17th, with addresses by well-known Churchmen from Chicago and elsewhere.

## WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Joyful Occasion at St. Simon's, Buffalo—  
March Meeting of the Clerics.

ST. SIMON'S CHURCH, Buffalo, has been celebrating the fifth anniversary of the rectorship of the Rev. Edwin J. Stevens. The week's celebration began on Sunday, April 3d, when the anniversary sermon was preached by the rector. On Thursday evening a reception was held in the rectory adjoining the church. Following an address of welcome by the rector reports were made by the various committees and a musical programme was rendered. On behalf of the congregation, Mr. Hayes presented to the Rev. and Mrs. Stevens a purse of gold. On Friday evening the sermon was preached by the Rev. Charles H. Smith, D.D., rector of St. James' parish, who organized St. Simon's fourteen years ago. The celebration was concluded with a sermon by the Rev. G. S. Burrows on Sunday evening, April 10th. The services of St. Simon's were first held in Eyring Hall. To-day the church and rectory are free from debt and there is a goodly sum in the treasury. There are 225 communicants connected with the parish.

THE MARCH meeting of the Buffalo Clericus was held at St. Andrew's parish house on Easter Monday afternoon and was attended by twenty-one of the clergy. No formal address was presented. The afternoon was closed with the office of Evening Prayer in the church at 5 o'clock.

A HANDSOME tablet will soon be placed in St. Mary's church, Buffalo, as a memorial to Mrs. Harrison W. Blake, who died in Buffalo on January 29th, mourned by her many friends and co-workers in the Woman's Auxiliary. The tablet is presented by Mrs. Allan I. Holloway.

THE TOTAL Easter offering at St. Paul's, Rochester, amounted to \$6,053, of which \$4,730 was for missions, \$4,000 being for a memorial hospital in Alaska. St. Paul's has given \$11,000 for missions, outside the diocese, since January 1, 1910.

At St. Mary's Church, Buffalo, Rev. G. G. Merrill, rector, on Easter Day 650 persons received the Holy Communion and \$1,900 was the total amount of the Easter offering.

## CANADA.

Church Growth and Needs in the Northwest  
—Other Dominion News.

## Diocese of Kootenay.

FOUR NEW missions have been opened lately, with ordained men to serve them. In the parish of Creston, a district renowned for its fruit the Rev. C. P. Hayman is doing good work.

## Diocese of Rupert's Land.

QUITE A number of new stations have been opened during the past year. Ten churches have been freed from debt and six new ones built. There have also been nine new parsonages built, but a great many new missions need to be opened at once.

## Diocese of Qu'Appelle.

THE HOSTEL of St. Chad has already prepared seven men for holy orders, and the Prairie Brotherhood has reached hundreds of lonely settlers in the southern part of the diocese. Fifteen new churches have been built. The country north of Medicine Hat needs several workers.

## Diocese of Quebec.

THE BISHOP of Vermont is to preach the sermon at the opening of the special Synod meeting to be held in Quebec May 18th. This meeting of the diocesan Synod has been called for the purpose of electing a Coadjutor to Bishop Dunn. It is hoped that it will be possible to offer the Coadjutor a stipend of \$4,000.—THE PREACHER at the dedication festival of St. Peter's Church, Sherbrooke, was the Rev. A. J. Doull, Dean-elect of British Columbia. A memorial window was dedicated at the close of the service by the rector, the Rev. Canon Shreve.

## Diocese of Montreal.

THE GREAT Dominion convention of the Brotherhood of St. Andrew in Canada, which

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is to meet in Montreal from September 15th to 18th, is to have some distinguished visitors. It is hoped that the Archbishops of Canterbury and York may come, as well as the Bishop of London, and Lord Nelson, the president of the Brotherhood in England. There are now over 4,000 men and boys in the Canadian Brotherhood, comprising about 650 chapters. It is expected that each chapter will send a delegate.—A GREAT effort is being made to raise the \$20,000 needed for the Carmichael Memorial Church.

#### Diocese of Algoma.

SEVEN new churches have been built in the diocese during the past year; one or more parsonages, and a large Sunday school room at Sault Ste Marie. Although the diocese began the year with a deficit of \$4,000, it has undertaken to raise the apportionment for the Canadian Church Missionary Society of \$3,600, an increase over last year. Two churches and one parsonage were destroyed by fire during the year.

#### Diocese of Moosee.

THERE ARE at present only four clergymen with the Bishop and Archdeacon Kenison to work the 25 churches of this diocese in the far North. There are fourteen catechists to help them, a number of whom are Indians. Moose Fort, which was the Bishop's headquarters, is now without a resident clergyman. Cochrane, the most central spot in the district, recently opened for mining, is likely to be the Bishop's residence in the future. A church has been built there. The building of the new railway has caused a great influx of people into the region.

## Musir

*Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.*

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE RECENT death of Walter B. Gilbert, Mus. Doc., F. R. C. O., removes a well-known musician and composer from the world of Church music. Dr. Gilbert was, before his retirement as organist and choirmaster of Trinity chapel, Trinity parish, New York, one of the best known organists in this country. He was born at Exeter, England, on April 21, 1829. He studied music under some of the most eminent masters in England, among whom were the celebrated Dr. S. S. Wesley and Sir Henry Bishop. Before he came to America he held the post of organist successively at Topsham, Bideford, Tunbridge, Maidstone, Lee, and Boston. From Boston parish church he was called to Trinity chapel, New York. He and Professor Prout were the last two survivors of the famous band of Anglican organists who founded the Royal College of Organists, all of whom have passed away.

Dr. Gilbert was appointed organist of Trinity chapel in succession to Dr. Walter, who succeeded Dr. Tuckerman, who came after the celebrated Dr. Edward Hodges. Dr. Hodges, it will be remembered, was placed in charge of the music of the chapel when Trinity church was in process of building. In those days Trinity chapel was looked upon as one of the most prominent churches in New York, second in importance only to Trinity. During Dr. Gilbert's time the chapel became the most fashionable church in the city, and on account of the frequent wedding services that were held there it was considered a sort of second St. George's, Hanover Square, London. As an organist of the old school, Dr. Gilbert was a thoroughly accomplished and able executant. He was remarkably successful as a teacher, and at one time he had pupils from all parts of the United States. As a composer he is probably best known by his famous tune to "Pleasant are Thy Courts

Above," called "Maidstone." During his residence at Maidstone he wrote and published two valuable and interesting books, *Memoirs of All Saints' Church* and *The Antiquities of Maidstone*.

Dr. Gilbert's tune to "Pleasant are Thy Courts" was printed in the original edition of *Hymns Ancient and Modern*. It is widely used in England and in this country, but for some reason it (together with some other very popular tunes) was omitted from the modern edition. Dr. Gilbert was a prolific composer, but he published a great many of his compositions himself, and they have not become identified with any well-known publishing house. Among his best known anthems is the simple and effective setting to the words "I heard a voice from heaven." About the time that Dr. Tucker compiled his well-known hymnal, Dr. Gilbert, together with the Rev. Dr. Goodrich, issued a very successful hymnal which in choir circles went by the name of "Goodrich and Gilbert."

The Doctor was remarkably loyal to the old edition of *Trinity Psalter*. When the new edition was about to come out, he bought up all the copies of the old book he could lay his hands upon, so that he could have a reserve stock to fall back upon!

The Church owes him a debt of gratitude for his unwavering devotion to the best Anglican traditions. He came to this country when things were (musically speaking) in a state of chaos. The most unchurchly compositions imaginable were in common use, and there was no such thing as cultivated and correct taste in ecclesiastical music, as far as the public were concerned. Dr. Gilbert perpetuated the good work of Dr. Hodges.

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He detested every form of triviality, and stood for what was highest and best in Church music at a time when it was of the utmost importance that definite progress should be made in breaking down false ideals. He was one of the early pioneers who had to bear the brunt of the fight for improvement, a struggle in which he shared the honors with Dr. Hodges, Dr. Cutler, and Dr. Messiter.

## The Magazines

THE APRIL number of *The Bibliotheca Sacra* (quarterly) comes out with a varied and solid table of contents. Professor William Brenton Greene, Jr., of Princeton, writes a powerful criticism of the current efforts of a school of psychologists to discredit the supernatural in religion, under the telling title, "Has the Psychology of Religion Dis-supernaturalized Regeneration?" Professor Herbert W. Magoun concludes his series of learned discussions of "The Glacial Epoch and the Noachian Deluge." Professor Albert H. Currier furnishes an important account of "A Century of Progress in Prison Reform in Great Britain." Mr. Harold M. Wiener of London continues his contributions supporting the Mosaic authorship of the Pentateuch in an effective article on "The Answer of Textual Criticism to the Higher Criticism of the Story of Joseph." Professor Gabriel Campbell of Dartmouth College, furnishes a strong essay on "Christ and Philosophy." Chancellor J. J. Lias riddles the position of Dr. Driver and others that the so-called Priestly Code is of late origin, in an article entitled, "Is the so-called Priestly Code Post-Exilic?" Forty pages of Notes and Book Reviews conclude a number of rare excellence.

THE *English Church Review* for March has for its leading feature an article by Lord Halifax, probably the best known and certainly one of the ablest of Church of England laymen, on "Devotion to Our Lady and the Saints." Other features are "Compulsory Chapel at Cambridge," by S. Gaselee; "On Mixed Marriages," by the Rev. O. D. Watkins; "The Sacramental Teaching of Archbishop Bramhall," by the Editor; "The Passion in the Spiritual Life"—III. Detachment, by the Rev. Jesse Brett.

THE MAY number of the *Delineator* contains another of the delightful series of articles written by "The Wife of an American Diplomatist," dealing with her experience at the various European capitals. The one this month is about the court of Rome. "What Everybody Ought to Know About Music," by Rupert Hughes, is well worth reading, and is illustrated with portraits of the great composers. "The New Housekeeping," by Ruby R. Goodnow, will be found to be especially useful to housewives. The fashion plates are, as usual, a feature of this magazine.

THE APRIL number of *The World To-day* contains at least two articles of more than ordinary interest: "Education, Old and New, in China," by Ernest D. Burton, an interesting statement, by a university professor, of educational conditions as observed in a recent journey of investigation in China, and "What the Schools Are Doing to Your Boy and Girl: Geography on the Hoof," by Eleanor Atkinson, which is the third instalment of an exhibit of the modern method of teaching geography by relating it to the life and experiences of the child. Other contributions, many of them lavishly illustrated, are "Give the President a Square Deal"—an editorial; "A Three-Million-Dollar Canoe Route," by Rex Croasdell; "Texas: Her Past, Present and Future," by Norman Kittrell; "Washington, an American Versailles," by Waldon Fawcett; "The Freight War in the West," by Harold Lane; "The Seven-Dollar Girl," by Bertha Poole Weyl; "The Washington Correspondent," by Frank S. Howe.

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